YOUNG'S
MISSIONARY
NARRATIVE.

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THE MISSIONARY MAKING PEACE BETWEEN THE TRIBES.

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A

MISSIONARY NARRATIVE

OF THE

TRIUMPHS OF GRACE;

AS SEEN IN

THE CONVERSION OF KAFIRS, HOTTENTOTS, FINGOES, AND OTHER NATIVES OF SOUTH AFRICA.

BY SAMUEL YOUNG,

TWELVE YEARS A MISSIONARY IN THAT COUNTRY.

LONDON:

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PREFACE.

THE following reasons have induced the Author of this small volume to present it to the public.

1. The frequent and urgent requests of Christian friends and Ministers, of different denominations, and in various parts of the United Kingdom, to see, in print, the facts and statements to which they have listened with encouraging attention, both in public and private.

2. The hope that a brief narrative of the triumphs of grace, as exemplified in the conversion of Kafirs, Hottentots, Fingoes, and other natives of South Africa, might tend to encourage the efforts of Sunday-School Teachers, Tract Distributors, Missionary Collectors and Subscribers, to renewed and persevering exertions to spread the knowledge of the Saviour's name. A number of well-authenticated facts of the conversion of souls to Christ, communicated by Missionaries of different denominations, would, by the blessing of God, induce Christian churches more fully to "bring them on their way, and cause great joy unto all the brethren."

3. Having had the honour to be employed as a Christian Missionary by the Wesleyan Missionary

Society, for twelve years in South Africa, partly amongst the British settlers and Hottentots in the District of Albany, on the eastern frontier of the Cape colony, and partly amongst the Kafirs in their own country; and having been an eye-witness of the facts narrated in the following pages, the Author considers that the publication of these facts is due to the Society by which he has been employed; to the Christian public who have assisted the Society by their money, their influence, and their prayers; to those young men who may yet offer themselves as Missionaries to the heathen; and, above all, to the Saviour who bought these outcasts of men with his blood.

It is only necessary to add, that the account of the lovefeast, held in Wesleyville, recorded in these pages, was published in the Missionary Notices, in 1832, and has also found its way into other publications. The Author does not consider it necessary to offer any apology for its insertion in this small volume, as he presided at the Meeting referred to, and drew up the account which was sent to the Wesleyan Missionary Secretaries.

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A

MISSIONARY NARRATIVE.

INTRODUCTION.

Africa is sometimes called a land of wonders. Its mountains, its caves, its valleys, its plains, its rivers, and its shores, all furnish matter for history; and if they could speak, what scenes would they disclose, and what tales of woe would they relate! The name of Africa produces feelings of a painfully interesting character in the heart of the philanthropist, and fills his mind with a thousand serious reflections.

Africa, considered physically, presents an extensive field for observation and enterprise. Its mountains furnish ample materials for the researches of the geologist; its valleys and plains, for the botanist; its forests and rivers, for the natural historian and philosopher. It is a country distinguished by

the vastness of its extent; the diversity of its climate; its large tribes, varying in customs, languages, and character.

Several enterprising travellers have visited Africa with a view to explore its hitherto hidden regions, and to make themselves acquainted with the character and circumstances of the natives; but, alas! they have fallen victims, either to the ungenial influence of the climate, or the barbarism of the people.

A strong feeling of commiseration at present exists among almost all classes of society in favour of the deeply degraded, long oppressed, and neglected natives of Africa. The Christian patriot stands and looks towards this country in an imploring attitude; and while he thinks upon the moral miseries and spiritual destitution of one hundred millions of souls, he heaves a sigh, and says,

> "The bliss for Adam's race design'd,
> When will it reach to all mankind?"

Amongst the various societies whose agents have been successfully employed in ameliorating the condition of the natives, by the

blessings of the Gospel, may be noticed the Church, the London, the Glasgow, the Moravian, and the Wesleyan Missionary Societies. With many of the Missionaries of the above Societies, the author of this narrative is well acquainted, and is prepared to bear testimony to their piety, zeal, talents, perseverance, and success; but it is not his intention to write a large volume, although he has ample material for such a purpose, but rather to select principally facts which have come under his own observation, and with which he has been connected, during a residence of about twelve years in South Africa. He has watched with prayerful anxiety the progress of Christianity, and seen with gratitude the blessings of civilized life following in its train. These may be calculated upon as the natural result of the spread of evangelical truth, and as an evidence of the divinity of the Scriptures.

He has thankfully observed the influence of the Gospel subduing the fierce and warlike Kafir; expanding the mind of the Hottentot; raising the deeply-degraded Fingoe to the condition of a man; inspiring the

timid Bechuana with courage, and giving him security in the land of his fathers; preventing the marauding Bushman from pointing his poisoned and deadly arrow at his neighbour, and teaching him to appreciate the blessings of domestic life. And by the same life-giving truth, the murderous Guabies, (or Fitcanie,) once the terror of surrounding tribes, who have desolated whole districts of country, and plunged into eternity thousands of immortal souls without a moment's preparation, are now saying, "Send us a teacher to teach us how we must worship God, and we will attend to his instructions."

The author, when about seven hundred miles distant from Cape-Town, was one day deeply affected by the visit of a man who had come a journey of three months from the interior, at the risk of his life, to see if it were true that men were living among the Kafirs, who had not come to buy their hides, ivory, or cattle, but to teach them the word of God, and to love each other. After conversing some time with the Missionary, and making inquiries of the converted natives, he said, "now his ears were opened for the

first time, and this had put a bridle upon his tongue, as he could only sit in silence and wonder."

It was said by our Lord, "And I, if I be lifted up, will draw all men unto me;" and now that he is lifted up by the preaching of the Gospel amongst the native tribes of Africa, many, even at a distance, are deeply impressed by the reports which reach them; and, under those impressions, are almost daily coming to the Mission stations, and saying, "We will go with you; for we have heard that God is with you."

CHAPTER I.

The Kafir Mission was commenced in the year 1822, by the Rev. W. Shaw. He was appointed by the Wesleyan Missionary Society to accompany the British settlers who went out in 1820, and to labour among them. The astonishing success with which that Mission was favoured may be partly attributed to the judicious arrangements, uniform, pious deportment, and zealous exertions of Mr. Shaw. He traversed the two extensive districts of Albany and Somerset, scattering the seed of eternal life amongst the neglected settlers, in danger, from destitution of the means of grace, of sinking into a state of heathenism. In the midst of his numerous engagements, Mr. Shaw found means of intercourse with some of the Kafir tribes; and as the Chiefs of the Gonaqwebie tribe were anxious to receive a Missionary, after having obtained the consent of the Governor of the colony, and of the Committee of the Wesleyan Missionary

Society in London, he left Albany, set out with his family into the Kafir country, and at once introduced the Gospel among this interesting people. The writer of these pages had the honour to be appointed to succeed Mr. Shaw in Albany, in 1823; where he found a devoted and an enterprising people, truly prepared of the Lord. Amongst them he spent three happy years. It is only justice to add, that he never met with more affectionate, pious, and liberal Christians. Their affection has always been manifested towards their Ministers; their piety has sustained them in the greatest trials, arising from the total failure of their crops, and the loss of cattle and friends in the incursions of the Kafirs. Their religion has taught them to do good to those who despitefully use them and entreat them; for they have raised hundreds of pounds to send the Gospel to the very people who have embrued their hands in the blood of their relatives and friends.

It is not, however, the author's purpose to furnish a history of the work of the Lord in Albany, although a large volume could not

detail the triumphs of grace exhibited in the conversion of sinners to God in that district.

In 1827 I was appointed to 'Slambie's tribe of Kafirs, which was our second station in the Kafir country, and at that time the farthest in advance. The Rev. S. Kay had commenced this Mission more than a year before this time,* but was again appointed to a station in the colony. My own mind was powerfully drawn towards the Kafirs, amongst whom I felt willing to "spend and be spent" for their good, and the glory of God.

Accordingly, in March, 1827, I left Graham's-Town for the Kafir country, and was accompanied by a number of our friends from Graham's-Town about eight miles on the road. When we parted, we all knelt down round the waggons: they commended me and my family to God in prayer. We were all deeply affected, and I felt much encour-

* See his interesting work, called "Researches in Caffraria."

aged in prospect of the dangers and toils of the Mission, from the consideration that I had an interest in the prayers of God's people.

The first part of the journey was somewhat discouraging, in consequence of the wide extent of country through which we had to travel, covered with thicket, which is inhabited by elephants, wolves, tigers, hyenas, buffalos, jackals, wild dogs, wild hogs, baboons, and other wild animals. We were also aware that this was the frequent resort of marauding parties of Kafirs, who have sometimes murdered travellers in that bush. But our trust was in the Lord. On entering the country of the Kafirs, the scenery is truly beautiful, diversified by hill and dale, and presenting in every direction a rich and evergreen appearance. It is enlivened by the numerous herds of fine cattle, browsing on the sides of the hills, extending along the valleys, and covering the plains. Kafir villages meet the eye of the traveller at every turn. The climate corresponds with the beauty of the country; and there is something exceedingly social and agreeable in

the first addresses of the inhabitants to a traveller. *Uvelapina?* "Where do you come from?" *Hyingapina?* "Where are you going?" *Xelela indaba tuia:* "Tell us the news." *Basela:* "Give us something."

In person, the Kafirs are tall and well-proportioned, and superior in bodily vigour and appearance to any of the other natives of South Africa. Their complexion is nearly black, and they are warlike in their disposition and habits, and have been the terror of the surrounding tribes and nations. An army of Kafirs drawn up, and prepared for war, with their large shields, war-dresses, spears, and other implements, is an interesting but terrific spectacle; and although their cruelties and barbarities in war have been great, they have frequently manifested the most honourable feeling. They say, in reference to the Bushman, who poisons his arrows, that a man is not worth the name of a man if he cannot conquer his enemy without poisoned weapons. They have often spared men's lives when they could easily have destroyed them. I was much interested by the following account, related to me by many of

'Slambie's people. When about ten thousand of 'Slambie's warriors were on their way to the colony, to attack the military posts, and to spread destruction wherever they came, they assembled on the top of the Amatoli and Amadoda mountains to agree upon the mode of attack, and the places that should be destroyed. While sitting in council, some of them pointed to the residence of Mr. Williams, of the London Missionary Society, who had a little before come into that part of the country to commence a Mission, and said, "We must begin our work of destruction there, and not leave a white man in our rear alive." When this was laid before 'Slambie, the great Chief, he paused; and then in a solemn tone of voice said, "No, no: the man that lives in that house is not an ordinary man; he is God's man: he has done us no harm; he is come to do us good: therefore the man that touches him, touches 'Slambie." This saying was the means of Mr. Williams's salvation; showing that "if a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Notwithstanding these interesting qualities

of the Kafirs, the Gospel found them exceedingly superstitious and cruel. They are afraid of going to the banks of some of their rivers at night, lest they should be dragged in by the spirits of the people living in the river; and in cases of special afflictions, they offer sacrifices to the people in the river. I was one day visited by four men from Junga's tribe, who came to request me to give them a pass to the Great Fish-River, in order that they might sacrifice a cow to the people in the river. They assigned the following reason for this act. A man of their tribe was taken very unwell. Hundreds of the people were called together to meet the wise man, or doctor; who, after the dance was over, asked the sick man if he had not been successful in hunting in the neighbourhood of the Fish-River some time before; to which he said, "Yes." The doctor then asked, "Have you ever given the people in the river any thing to eat since that time?" The answer was, "No." "Then," said he, "you have grieved the people in the river; and that is the reason why you are sick. You must give them a cow of such an

age, some corn, and tobacco; and after these are given, you will get better." The journey was undertaken, the cow was slaughtered on the banks of the river, and after they had eaten a little of the flesh, and some corn, and had used a little of the tobacco, to show the people in the river that what they gave them was what they could eat themselves, the rest was thrown into the river, and the men returned home. The sick man afterwards recovered, and they always thought that the sacrifice thus presented was the means of his recovery. Their superstitious ideas were the cause of much cruelty. Sometimes, for supposed crimes, men have been taken and bound hand and foot, and then cast from the top of a high rock, and dashed to pieces; and left in that state at the foot of the rock, food for wolves and vultures. Others have been seized, and severely beaten: they have then been tied down with cords, near a large fire, and have had red hot stones applied to the soles of their feet, to the sides of their face, and other parts of their body, until it has been doubtful whether they would live or die. If no confession could be extorted from them by this

cruel method, they have then been smeared over with fat, and a large number of black ants have been poured upon them, which commence at once to eat them alive.

Under the influence of such awful tortures, with the hope of saving life, they have sometimes acknowledged the crime laid to their charge, although they have, perhaps, been crippled ever afterwards, have lost their property, their cattle, and all that they possessed, and have been obliged to live upon the roots of trees and vegetables. Several persons who have suffered in this way, have crawled away from their enemies in the night, and have come to our stations; their lives have been preserved; and they have afterwards sought and found the Friend of sinners. It has been the practice of Kafirs throughout the country either to leave their aged sick people to die in the house without help, and then leave their bodies to be devoured by the wolves; or to drag them, while still alive, into a neighbouring thicket, and there leave them a prey to these devouring creatures. Such was the end of hundreds of old people in Kafirland before the Gospel began to shed its

enlightening and cheering beams upon these "dark portions of the earth, which were full of the habitations of cruelty." An affecting case took place not far from my residence, in 'Slambie's tribe of Kafirs. A woman was confined of twins, one of whom died soon after its birth; and as the woman herself was very unwell, and her neighbours thought she also would die, they all left the place. The woman and her children were consequently dragged out of the house by the wolves, and devoured, without any person thinking of assisting her. Her husband, at the time, was gone on special business to the residence of the great Chief. When he left home, his wife was quite well; but when he returned, his house was deserted, and only a few of the bones of his nearest earthly friend were found scattered about his habitation. He immediately threw off his kaross, his only covering, and crept naked into the thicket to mourn the loss of his wife until the moon was dead under which this distressing event had occurred. He afterwards came to my residence to beg some food and clothing. When his wishes were gratified, he kissed my hand,

called me his father, and said, "I must never be tired with helping Kafirs." I endeavoured to show him that although I might not always be able to help them, yet help was to be obtained from Jesus the Friend of sinners, even for Kafirs; and that "he that cometh unto Christ shall in no wise be cast out."

Before I leave the subject of cruelty, I will state another fact with which I was well acquainted. Two individuals, for a supposed crime, were stripped of all their property and clothing, deserted by all their friends, and burned nearly to death by the application of red-hot stones to different parts of their bodies. They were then left either to live or die. These persons succeeded at last in crawling to one of our Mission stations, and by kind attentions paid to them, both recovered, and were afterwards powerfully convinced of their need of a Saviour. After earnestly seeking mercy in all the means of grace for some time, they were both enabled to say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." While looking at these outcasts with grati-

tude, and reflecting upon their history, I have frequently been constrained to exclaim, "Is not this a brand plucked out of the fire?" (Zech. iii. 2.)

Where there is so much superstition and cruelty, there is much moral darkness, and the absence of moral feeling and principle. The Kafirs had no Bible, no Sabbath, no ordinances, no Ministers, no means of grace; they were truly "without God and without hope in the world;" they were deeply degraded by sin, and glorying in their shame; but now the light of the knowledge of the glory of God is shining upon them. There are many things in their customs, laws, and language which show that their forefathers must have been much more educated and civilized than the present race of Kafirs.

I have thought that they are descended from Abraham by Ishmael. First, from their pastoral habits. Secondly, from their using the rite of circumcision, although surrounded with other tribes and nations who do not use it. Thirdly, from their knowing the meaning of the Arabic word Kafir, or Cafir, and feeling insulted when it is applied to

them, as it means "infidel." Fourthly, from many of their names being found in the Bible; from their considering themselves polluted by touching a dead body; and from their abhorrence of swine's flesh. Fifthly, from the affinity there is between many Kafir and Hebrew words. Sixthly, from the manner of their giving names to their children, being so much like that of the Hebrews, generally referring to some circumstance at the time of their birth. (Gen. xli. 51, 52; 1 Chron. iv. 9.)

In addition to the above characteristics of the Kafirs, may be mentioned their reluctance to admit Europeans into their country. This distrust was the result of numerous skirmishes with the Dutch farmers, and of the serious loss of men which they sustained in the battle at Graham's-Town, when they made one general effort to clear the whole of the frontier of white people. Several of the first settlers in the district of Albany were murdered by the Kafirs; and when a few Missionaries entered into their country, they were almost panic-struck at what they saw; and frequently asked if we were not afraid of

being killed, seeing that their people had murdered so many of ours.

Such was the character and condition of the Kafirs when the Wesleyan Missionaries first visited their country. The politician may despairingly say, that such "barbarians cannot be civilized." The lukewarm professor may unbelievingly ask, "Can these dry bones live?" But the Missionary, with the Bible in his hand, and the love of God in his heart, goes forth among them praying, "Come from the four winds, O breath, and breathe upon these slain, that they may live." (Ezek. xxxvii. 9.) And whilst he testifies the Gospel of the grace of God, he is encouraged by perceiving that it is the "power of God unto salvation;" the dark are enlightened, the guilty obtain pardon, the unholy are sanctified, the lost wanderer is led into the way of peace; he looks now upon them with astonishment and gratitude, and exclaims, "You hath he quickened, who were dead in trespasses and sins." (Eph. ii. 1.)

It might be expected that some account should be here given of the first praiseworthy and successful labours of the Rev. W. Shaw,

at Wesleyville, by which the confidence of the Kafirs was secured, and a foundation laid for commencing our other Missions amongst the various tribes of the Kafir nation; but I avoid this of set purpose. First, because I am not without hope that Mr. Shaw will yet be induced to write a full and particular narrative of the Wesleyan Missions in Albany and Kafirland. To undertake this he has been urged by the unanimous request of his brethren in the District-Meeting, many years ago, and for this work he possesses several important advantages. Secondly, because I cannot, with the same degree of confidence, enter upon a description of the work which has been instrumentally effected by another. Thirdly, because there will be some encouraging advantages to the church of Christ hereafter, by every man leaving upon record a number of facts of the power of grace of which he was an eye-witness.

CHAPTER II.

On my arrival at Mount-Coke, (so called to perpetuate the memory of the late Rev. Dr. Coke,) in the tribe of 'Slambie, I found, by consulting the subordinate Chiefs and their councillors, that it would be of great advantage to visit the great Chief as soon as possible, to gain his entire confidence, and get his "fast word," as they express it.

I accordingly embraced the first opportunity to go to his residence, which was about forty miles beyond our station. I was accompanied by my Kafir interpreter. Upon our arrival near the residence of the King, we sat down on the ground, and waited with anxiety for him to send a messenger (as is their custom) to inquire who we were, and from whence we had come.

After waiting some time, a fine tall young man came to us, with a spear in his hand, and made the usual inquiries. I informed him that I was the Missionary, and that I could

not rest until I had seen and conversed with the great Chief upon the subject of the Mission. The young man returned to inform the Chief what I said. During this time there appeared a considerable bustle, occasioned by a number of persons moving quickly from one house to another; for, during the day, a case of law had been warmly discussed by a considerable number of 'Slambie's subordinate Chiefs and councillors. After waiting a few minutes, the messenger returned to inform me that 'Slambie said it was cold, and he could not come to talk with me; but I must go into the house to talk with him, and tell him what news I had brought. He received me with a very hearty shake of the hand, said how glad he was to see me, and wished me to sit down and tell him all the news. After an interesting conversation on the state of the colony, and the present condition of Kafirland, and especially his own tribe, I observed how anxious I was to see him, and to be the instrument of doing good to himself and his people; and, even before I saw him, I had often prayed that God would bless 'Slambie. "What!" he said,

"pray for me before you saw me! that word sticks fast in my heart; that is just what I want. I have no people in this country that pray for me; my life has been sought by Kafirs, Boors, and English; and one hundred oxen have been offered to any man that would bring the head of 'Slambie; and now that I hear an Englishman say that he loves 'Slambie, and that he is come to do me good, this is a day that I never expected to see; and it is the more cheering as I expected to live and die in the bush." After this, he allowed several of his Chiefs and councillors to ask a number of questions respecting the King of England, his councillors, his soldiers, his riches, and the character of his country. And when I told them that our King, and his great councillors were very anxious to secure the welfare of the people throughout Africa, and that many ships and men were employed on that coast to prevent the slave-trade, and if possible stop it for ever; they exclaimed, *Mawo, Mawo!* "Wonderful, wonderful!" When it was time to retire, I said I had one request to make, and that was connected with my office; for I had not come

into the country to buy cattle, ivory, nor hides, nor to interfere with their politics; but to tell the news of salvation, which was brought from heaven to earth by an angel, and was to be told to every man and woman in our world, whether black or white. He then wished to know the nature of my request; when I informed him that I wished to hold a religious service before himself and his councillors, and to preach them a short sermon; or to tell them a little of the news contained in the book called the Bible, which was the word of God: that as himself and his councillors were the only proper judges of the merits of any or every question of importance in his country, I wished them to hear for themselves the doctrines I intended to preach amongst his people. My reason for wishing permission to preach in the royal residence, and before the great Chief, was to obtain his sanction before his leading Captains and councillors; then I was sure that no subordinate Chief would dare to stop my preaching in any part of the tribe.

I cannot express the gratitude I felt when he replied, "Yes;" and then turning round

to the councillors, he said, "Now open all your ears." Immediately we had perfect silence, whilst I had the honour and happiness of relating the story of the cross, and telling them of the great love of God, in the gift of his Son, for Jew and Gentile, bond and free, black and white.

I could easily perceive that God's word was making an impression upon the assembly, and that it was accompanied with the evidences of its own divinity; for while it commanded the solemn silence and reverence of these barbarians, it seemed to inspire them with a hope that a brighter and better day was beginning to dawn upon them and their country. When the service closed, the great Chief ordered one of the councillors to thank me for having told them the great news, and to say, he hoped I should never be tired with telling him and his people such news as they had just heard. There were two great points gained. First, my having obtained permission to preach before the King in council. Secondly, the expression of his approbation. After I had thanked him for the very kind manner in which I had been received by

himself and councillors, I took my leave for the night, promising to see him in the morning, when I wished to mention several other things in connexion with the Mission.

Early the following morning, a fine young man came from the King's residence, and said the King had sent him to see what I was doing, as he was quite anxious to see me again, and to hear more news; and that he was ready and waiting to receive me. The young man added that 'Slambie was delighted with what he had heard out of the book, (meaning my pocket Testament,) and had been talking nearly all night about it. I immediately went again to the Chief's house, and was received with much kindness. I then brought out my presents, consisting of beads, buttons, brass-wire, tinder-boxes, &c., and laid them at the feet of the Chief, calling them by their different names, and added, "This is my present for the Chief," and begged his acceptance of the same. He sat a moment in silence, and then exclaimed, "I see something now; I never saw anything before;" meaning that he had never seen a present so satisfactory as the one that lay at

his feet. "Now I see that you love 'Slambie; and what you said last night about praying for me before you saw me, that word sticks fast in my heart." He then said I had come at the right time for assisting him, as he was getting an old man, and had no ear to hear for him, no tongue to speak for him, but many to speak against him, and even his own sons were stealing his cattle every day. I must therefore, from this time, be his great son; and the man who lifted up his hand against the Missionary must be considered as lifting his hand against 'Slambie. This he said in a most impressive manner; so that, contrary to my expectations, I became the adopted son of 'Slambie; and this was ratified the same day, by his presenting me with a fine large ox, in the presence of his Chiefs and councillors. When we parted, he said, I must now consider all the people of his tribe as my children, and I must teach them all the word of God: he feared, however, that some of them would give me a deal of trouble, as they were like so many wild dogs; but I must bear with them, and not be tired of instructing them. I then took my leave of

the King and his councillors for a time; and in returning towards Mount-Coke, over hill and dale, and reflecting upon my circumstances, so far distant from my friends in England and from civilized society, in the centre of a nation purely heathen, and revolving in my mind the kindness with which I had been received, when I might have been murdered, I was constrained to say, "Surely this is the finger of God." I felt assured I was in the way of Providence: the Lord led me, and thus gave me favour in the sight of the people. But O! how my heart was affected in thinking upon the claims of so large a tribe, the value of the soul, and the thick moral darkness in which they were all enveloped; and my responsibilities to God, and to the Society to which I had the honour to belong, and in whose service I was engaged. I was constrained to say, "Who is sufficient for these things?"

In a few days after my visit to 'Slambie, I received a letter from one of the British officers, commanding an outpost on the frontiers of Kafirland, stating that a short time ago a number of horses and cattle had been stolen from the colony, and it was thought

they were taken by 'Slambie's people. He wished me to speak to the Chiefs upon this subject, to prevent greater confusion in the event of a commando having to come into the country. I felt it my duty, if 'Slambie's permission could be obtained, to call a general meeting of the subordinate Chiefs and their councillors. Our meeting was held at Mount-Coke. I stated, that if they wished to live in peace and to prosper, and if they desired God's word to be effectual amongst them as a tribe; and that their King, 'Slambie, should live and die in his own house, surrounded by his children, instead of their being scattered all over the country by war; they must insist upon their people leaving off stealing cattle from the colony, and not break the heart of 'Slambie by bringing a commando upon him now that he was an old man, and had not strength to get away from his enemies. I reminded them that as I was now 'Slambie's son, and his eyes were getting dim with age, he had said that I must be eyes for him, and keep a good look out towards the colony; and that if a storm was gathering against him, I must inform him of the cause. I

closed my remarks by saying that if I had not loved them very much, I should not have given them this advice; and that all I had said was to prevent their getting into trouble, and bringing trouble upon 'Slambie. All the Chiefs present said that the words they had heard were good; they would endeavour to act accordingly; and in a few days after this meeting they brought sixteen horses, and a considerable number of cows and oxen, which had been stolen, and wished me to send them to the colony with a letter to the authorities, that the cattle might be returned to their owners. This was accordingly done; and in a few days after, I received a letter from the authorities, acknowledging the receipt of the horses and cattle, and wishing me to thank the Chiefs and 'Slambie, for using their influence in getting back and sending out the stolen horses. When I explained this letter to 'Slambie and his Chiefs, the old man, evidently under strong emotion, said, "What! thanks to 'Slambie! Can it be true that thanks should be presented to 'Slambie from the authorities of the colony, when it is not long ago since they offered a certain number of

cattle for my head? O, I have all my life been living like a worm in the ground; but now I am crawling out to see the light. I have been pursued like a wolf from one bush to another, and have had no rest for many years; but now the word of God is come into my country, and the Missionary is living amongst my people, I can now close both my eyes in sleep, and not be compelled to sleep with one eye open as heretofore. Why did not the English people send us the great word long before this time?" How powerfully did these remarks of the Chief remind me of the truth of what the angels sang at the birth of Christ: "Glory to God in the highest, and on earth peace, good-will towards men!" (Luke ii. 14.)

Soon after this affair was comfortably settled, I received another letter from Lieut.-Col. S., stating that the Kafirs had murdered two British soldiers on their way from Fort-William to Graham's-Town, and that the Chiefs of the different tribes must be requested to assist in finding out the murderers, and bringing them to justice. I regretted the occurrence of such things at the com-

mencement of my residence amongst them, as I was apprehensive they might think I was a political agent. However, I sent to all the principal Chiefs, to inform them that I had just received a very important letter from the colony, and that I was requested to read it to the Chiefs. The following day we had a numerous assembly of Chiefs and councillors, to whom I explained the contents of the letter; observing, that as the letter was stained with blood, the blood of Englishmen, I was very sorry it had fallen to my lot to read such a letter, just upon my arrival in the country. After this letter was explained, Dushanie, one of 'Slambie's sons, rose to thank me for having told them the news, although it was bad news; for even in this, he said, he could see an advantage, to be told of trouble before it came upon them. If they had not had a Missionary, they would in this case have had a commando amongst them; and if so, perhaps, several might have been killed; for they could not expect that the English would remain in silence while the Kafirs were killing their soldiers. "If, therefore," said the Chief, "the murderers are in

any part of Kafirland, whether in our tribe or any other, they must be found." A considerable number of men from that meeting were appointed to go in search of the murderers; and in a few days one of them was brought with the bayonet belonging to the gun of the soldier that he had murdered. He was examined by Dushanie, the Chief, before a large assembly of Kafirs, in the following manner:—

Q. What is that round your neck?

A. It is a rope.

Q. What is it doing on your neck?

A. The people have put it there.

Q. Why have they put it there?

A. Because I have fallen.

Q. Where did you fall?

A. In the Fish-River bush.

Q. What were you doing there?

A. Seeking iron to make spears.

Q. How did you fall?

A. I threw my spear at the soldier who belonged to this bayonet, and killed him: that is the way in which I fell.

Q. How many more were with you at the time?

A. Two more.

Q. How could you think of murdering the Englishmen, when they never attempted to hurt you?

A. We wished to get their guns.

Q. Did you throw the first spear?

A. Yes; and it went in at the back of the soldier, and he fell at once and died.

The Chief then wished me to ask him a few questions.

I then said,

Q. Where did the sun stand when you murdered the soldier?

A. In such a direction. (Which must have been P.M.)

Q. What did you do with the bodies, when they were killed?

A. We dragged them a little on one side for the wolves to eat.

Q. Where did you sleep that night?

A. We returned home.

Q. But where did you sleep?

A. I could not sleep.

Q. Why could you not sleep?

A. Because it seemed as if I had many people in my heart, holding a conversation: hence I could not sleep.

Q. Do you think you must die for this?

A. Yes; the Chief says I must die.

Q. Are you fit to die, being stained all over with the blood of a murdered man?

Here he wept much; when I exhorted him to seek the pardoning mercy of God through Jesus Christ; to lose no time, either night or day, as his time in this world might be very short. After this man was sent to Fort-William, as a prisoner, another of the murderers was brought in the same way by the Kafirs, and was also sent to the same place. They were both taken by the Kafirs, and given up to the British authorities; and after a fair trial they were returned to their own Chiefs, and executed for the crime by the Kafirs themselves. It is satisfactory to know that these men were visited by one of our Missionaries before their execution, who endeavoured to instruct them how to come to Christ for pardoning mercy; reminding them of those words of the Saviour, "Him that cometh unto me, I will in no wise cast out." (John vi. 37.)

After this painful circumstance, we had rest for a time, and "the word of the Lord

had free course and was glorified" in the conversion of sinners from darkness to light, and from the power of Satan unto God. One female was powerfully affected in the chapel, under the word, and cried aloud, being bathed in tears at the time, "Lord, have mercy upon me!" Some of the Kafirs were alarmed, and seemed disposed to leave the chapel before the service was over. This circumstance excited much inquiry on the subject of religion, and many came from the different kraals, or villages, in the neighbourhood to hear for themselves. The woman in question soon obtained the pardoning mercy of God, and was daily telling to her neighbours the happiness and peace she enjoyed in Christ. She spoke fluently the Dutch and Kafir languages, and in the common affairs of the station was useful as an interpreter. On one occasion, my proper interpreter was unwell, and could not attend the chapel on the Lord's day. I was therefore under the necessity of employing the female in question. She trembled and wept much in the delivery of some of the first sentences. This rather affected the congregation; and from the clear,

fluent, eloquent, and deeply pious mode of address, many were much affected, and others began to seek the Lord by earnest prayer. But just as I was rejoicing in such an acquisition to our infant cause, her husband, a wicked Kafir, determined to take her away from the station, and to go and reside many miles further in the interior of the country. She was greatly distressed at the idea of leaving the place where she had found the Lord; for "her desire was to dwell in the house of God, and to inquire in his temple." But her husband was resolute. I exhorted her, at her departure, to cleave to God by constant prayer, and to tell her heathen neighbours all she knew about Christ and the Gospel. They had not left the station long before her husband came to her, and said, he had just found out that he had two hearts, and that there was a strong contention between them. One heart said, "Go back to the station;" the other said, "No; remain here;" but the strongest was that which said, "Go back to the station." He resolved, therefore, to return to the station, where he could hear the word of God again.

With this conclusion his wife was much delighted; for she had frequently been constrained to say, with David, "My soul longeth, yea, even fainteth, for the courts of the Lord. When shall I come and appear before God?"

We were quite encouraged upon receiving her again into our little class of two or three members; for we rejoice much in heathen lands over "one sinner that repenteth." And it is pleasing to record that, after this, her husband and daughter gave themselves to God, and to us, by the will of God. She became increasingly useful, both as an interpreter, and in assisting in translating portions of the word of God.

About this time a young Kafir man was very powerfully awakened under the word preached, and for a few minutes had great difficulty in restraining his feelings so as not to cry aloud. When he left the chapel, he went to a large thicket in the neighbourhood, fell down with his face to the ground, and prayed earnestly for pardoning mercy. His father, who was a rich Kafir, having heard of the circumstance, was much grieved:

he thought his son was ruined, and sent for him home; for he was remaining on the station for a short time. He threatened not to give him any cattle, if he did not quit the station, and leave off praying. The young man told his father that he was determined to seek the Lord and serve him, whatever became of the cattle; for the salvation of his soul was more important to him than all the cattle in the country. Soon after this he found the mercy of God, and was enabled to say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." He applied for work on the station, and became a very useful man in various ways; and after he had purchased a pack-ox with his wages, he came to me one day, and said, "Now I have got a pack-ox, if you will allow me, I will go with you when you go out to the different kraals to preach; I will take care of your horses while you are preaching; and when you stop in the path under a tree, I will fetch you water in the kettle from the river, and kindle a fire for you, and make the water hot in the kettle, that

you may have a cup of tea; and at night, when you lie down, I will lie at your feet, and if any one should try to injure you, the spear shall hurt me before it hurts you; where you drink water, there I will drink; where you lie down, there will I lie down; and where you die, there should I like to die." How forcibly did his words remind me of the language of Ruth! (Chap. i. 16.) This young man was afterwards baptized in the name of the Holy Trinity; and requested me to let him build a house nearer to the chapel than any other,—for this reason, that he should like to live near the place where the Lord first met with him in mercy, and where he was born the second time. It will be encouraging to the friends of Missions to learn that I have sometimes sat behind this young man, and heard him deliver effective addresses to his countrymen upon the subject of repentance, the nature of salvation, and other Gospel subjects.

It was pleasing and encouraging to find the few Kafirs who had been brought to God faithful to the grace given; and to witness the zeal with which they were telling to

others the glad tidings of salvation. As we had a great number of Kafirs on the station every day from different parts of the powerful tribe of 'Slambie, and frequently from others also, the leading truths of Christianity were zealously discussed by the people from morning till night; and when our new converts were able to tell them their own experience, and how happy they were in the love of God, the other Kafirs began "to take knowledge of them that they had been with Jesus;" and finding that their conduct agreed with their profession, and that they were so anxious that every other Kafir might be made as happy as themselves, a strong impression was made on the public mind, far and wide. Many came from distant parts of the country to inquire if these things were true or false; and as the Kafirs are fond of hearing and telling news, on their return they became themselves the messengers of news calculated to humble the sinner, and to exalt the Saviour, and to spread order and happiness throughout the world. These communications, although made by these inquiring Kafirs, were accompanied by the influence of the Holy Spirit,

and the power of God unto salvation to several who heard them. As there was such an interest excited in favour of the Gospel, and so much inquiry after the news out of the book, (the Bible,) I saw my way open to visit any part of the tribe, and commenced itinerating from kraal to kraal. This tended greatly to increase confidence in the Missionary: and here numerous facts might be narrated to prove the triumphs of grace; but my design is to be select and brief. Our plan of itinerating amongst the natives was to visit a certain district of country every day, for several days in succession; to take with us a Kafir interpreter, who always kept his eye upon our horses, assisted in singing at our services, and generally prayed either before or after the sermon. He would lie down near us at night, either in a Kafir hut or under the shade of a tree; and keep the fire burning during the night to keep us warm, and to defend us from the wolf or any wild beast that might be prowling in the neighbourhood. In the morning we rise with the sun, call the people together, preach a short sermon, and then ride on to another village,

when the people presently gather round us, and are glad to hear the news of salvation. Thus we go from village to village, preaching eight or ten sermons per day; and lie down in a native hut or under a tree at night, with our saddle for our pillow, and the cold ground for our bed. While lying in these defenceless circumstances, I have sometimes heard the natives say, "How easily could we now kill him, while he lies there, and take his horse and all his things! But he is not afraid of us, he has brought no gun: he must be God's servant, or he would not venture so far amongst us Kafirs." In this way I have been employed ten days and nights in succession, and never even pulled off my boots. The life of a Missionary is not so easy as some people imagine; but this kind of labour is rest, and pain itself is sweet, while God is blessing our endeavours, and raising up, from such stones as Kafirs, children unto Abraham.

On one of these journeys, after riding about forty miles, I found the Kaiskamma river very high, and was obliged to seek a lodging among some of the people of Eno's tribe.

Being rather unwell, I wished some of the people to fetch me a little water from the river, intending to make a cup of hot tea; but as it was very dark, and the Kafirs are very superstitious about going to the river at night, fearing the spirits that are supposed to live in the river, I could not prevail upon any of them to fetch the water. About an hour after, I sent my Kafir interpreter to the different houses to beg them to come together, and I would tell them the news. After singing and prayer, I felt much liberty in showing them the way of salvation. A short time after the service was over, an interesting woman came to me to say that if I wished a little water *now*, although it was late, she would fetch it for me. She observed that she had never felt in all her life any thing like what she had while hearing the sermon; and that it would be a great reflection upon them to let God's servants sleep in their neighbourhood, without a drop of water to drink. She fetched some water, and kindled a fire for us, and then retired for the night. Early in the morning she came again, and appeared serious

and respectful, and continued with us till we left the place. About a fortnight after this she came to Mount-Coke, (a journey of forty miles,) and was very anxious to see me. She informed me that she had been greatly distressed in her mind ever since she heard the news about Christ dying for sinners, and had determined to come and hear something more upon that subject. After remaining on the station a few days, she was greatly encouraged, and fully determined to give her heart to God. Her friends were living in the colony at Graham's-Town; and as she had no particular ties in Eno's tribe, she requested me to give her a pass to go to Graham's-Town, where she joined our class of natives, and a few weeks after, while engaged in earnest prayer just by the banks of the river at the time of the crowing of the cock in the morning, she found the pardoning mercy of God, and was filled with peace and joy in believing. As I was on a visit to Graham's-Town a short time after, she related the above circumstances in our chapel, at the love-feast, which greatly affected the congregation. She afterwards

occasionally acted as interpreter, in our old chapel, to the native congregation, and always spoke of herself as "a brand plucked out of the fire."

CHAPTER III.

SEVERAL important events took place while I resided in the tribe of 'Slambie. Among these was the death of the great Chief, who had held the balance of power for many years in Kafirland, before the Chiefs Gika and Hintza came of age.

From the time that I became 'Slambie's Missionary, he had regularly sent me the news from his "great place" to Mount-Coke, and I had performed a similar act of kindness for him. When, however, he was sick unto death, messengers were sent immediately to inform me that "he had fallen to the ground," and, as they thought, "to rise no more." 'Slambie wished them to lose no time in informing the Missionary. On their arrival at Mount-Coke, they requested an audience; but the servant informed them that I did not receive Kafir news on the Sunday; when they replied, that the news was not ordinary, but such as would affect the

whole country. When I went out to them, I found them greatly distressed on account of the intelligence they had brought. The following morning other messengers came to inform me of his death; and to request, in the name of the Chiefs and councillors, that I would come to the "great place," to the funeral of 'Slambie. This request was the more important, as I know of no European who had ever had the opportunity of attending the funeral of so great a Chief before, in the Kafir country. I left home immediately, and, upon my arrival at the top of the ridge which looks down into the valley, and commands a view of the residence of the Chief, alighted from my horse, and, with my Kafir guide, sat down on the ground. The multitude of people sitting near the grave of their late Chief was immense; and when they observed that I had arrived, four of the old and confidential councillors of 'Slambie were deputed to invite me to join them, and to hear and witness their proceedings. After shaking hands, they sat down near me in silence; but in a few minutes they broke the silence, by asking if I had any

thing to say before I went down to join the company assembled. I replied, that it was not a day for talking, but for weeping, now that my father was dead. This short remark made a strong impression upon them; and, after a considerable pause, one of them said, "Yes, 'tis true what you say; and we are all weeping now that our great father is taken away." I then went with them to the assembly, when the principal Chiefs and councillors rose up and received me in the most affectionate manner. It was quite affecting to see so many hundreds of men, women, and children, with their heads shaven, to show that they were mourning for the Chief. After a few questions had been asked and answered on both sides, the councillors informed me that they were all going to the river to wash themselves; after which ceremony, they could eat meat and drink milk. They soon moved off towards the river, the men in one direction, the women in another; and upon their return from the river, a large ox was immediately slaughtered for the Chiefs and their principal councillors. A considerable portion of meat, and a large

basket of milk, were sent for myself. After thanking them for this instance of kindness, I expressed a wish to preach to the people in the evening, on the occasion of the death of 'Slambie. This question was gravely considered by the old councillors. They were apprehensive that the fact of my doing so, near the grave of their great Chief, might bring them into difficulties with the other great Chiefs, Gika and Hintza. However, after much conversation, one of the old councillors came and sat down at my feet, and said, that as 'Slambie was now dead, and had said, just before his death, that they must all look to the Missionary, and listen to his instructions, and take great care of him; I was therefore great, now, through 'Slambie's "fast word," and his dying address to his councillors, in which he said, "Be sure to take care of the Missionary, and he will take care of you." He said, also, that it was now my place to instruct all 'Slambie's children; and if any of them did wrong, I must reprove them. After this, the people assembled. We had a solemn service, when I endeavoured to show them that although

their "great father" and friend was taken away, yet God was their greatest friend, the Father of us all; and that he was so anxious that Kafirs might be saved, that he had given up his only Son to die, that they might live for ever; and that this was the great news that was to be preached to every Kafir, Hottentot, Fingo, Tambookie, Sulu, Bushman, Buchuana, Griqua, and every native throughout Africa. I was much pleased with the manner in which the address was received. At the close they returned thanks for the service; and I hope good was done. In closing the account of the death of 'Slambie, I ought to add, that he was put into the ground before I arrived, in consequence of the heat of the weather. The grave of a great Chief is so constructed, that in a few years no person, except those who saw it, could easily find the particular spot. A new kraal, (or cattle-fold,) of considerable dimensions, is made all around it; a certain number of oxen, which belonged to the Chief, selected from the whole herd, and formed into a separate herd, are put into the new kraal. They trample on the grave of the

Chief, and cover it over with dung, which is allowed to accumulate for years, till it is ten or twelve feet high in some parts of the kraal. The particular place where the body is deposited is thus lost to public view; and as one confidential man is appointed to keep watch at the grave for several years, there is no danger of its ever being disturbed until the morning of the resurrection, when the trumpet shall sound, and the dead shall be raised by the power of God.

All the wives of the great Chief, ten in number, were obliged to throw off their garments and trinkets, and to retire into the bush, till the moon is dead, (as they call it,) in which so great an affliction has taken place. My interview with them, after they came out of the bush, was truly affecting. By the death of 'Slambie I was left in this powerful and extensive tribe, in rather critical circumstances; yet Providence so overruled this event, that a highly favourable opinion respecting the Missionary and the word of God was created; and for months after, I frequently heard the people of the different villages mentioning the last words of 'Slambie

in favour of his Missionary, with great reverence.

Another important event which took place in this tribe was the unexpected death of Dushanie, the great son of 'Slambie, who succeeded his father in the government of the tribe; a Chief much beloved by the Kafirs, a noted warrior, and a man of rare courage and energy of mind.

He had distinguished himself as a warrior in the great battle fought between 'Slambie and Gika's tribes on the Dibe plains, when the warriors of 'Slambie were victorious. He was one of the principal Generals of the Kafir army in 1819; when, it is said, ten thousand Kafirs made an attack upon Graham's-Town, but were repulsed with great slaughter by the military; which circumstance gave them a wonderful idea of British power. Dushanie, at the direction of his father, had moved his residence to the neighbourhood of the station, and with Kye, his brother, took charge of it. In company with his councillors he frequently attended the services on the Lord's day, and appeared to be much interested in our affairs; and often spoke as

one much delighted with what he had heard in the chapel. He accompanied us several times to Graham's-Town; and the kindness of the authorities towards him, both civil and military, made a strong impression on his mind in favour of our Government.

I always observed, however, that he seemed dejected for a short time after passing over the plain where so many of his warriors had fallen in battle; but the kind manner in which he was received by the English residents in Graham's-Town, tended greatly to elicit his confidence.

But, alas! this interesting man, in the meridian of life, was unexpectedly cut down, and the tribe was again called to mourn the loss of their great Chief, just at a time when he was becoming popular, and greatly beloved amongst his people. The circumstance of his death made a strong impression upon the different tribes of Kafirland; and some of the wise people began to say that as the ringing of bells to call the people to the service had driven away all the clouds, and that for want of rain the cattle were all dying, so the English people were secretly killing

all the great Chiefs. By such insinuations the prince of darkness tried to stir up the public mind against the Missionaries. Some suggested that they had better murder all the white people in the country before all the great Chiefs were dead. We naturally expected something of this kind. Satan had long held an almost unmolested sway in these dark places of the earth, full of the habitations of cruelty; and it was no cause of surprise that he would not quietly submit to give up his reign. But under these circumstances we found the promise true, "Lo, I am with you alway." God was with us to guide, to protect, to comfort, and bless us in our work: we were able to sing, with Luther, "God is our refuge and strength, a very present help in trouble."

The news of Dushanie's death was brought from his great place to Mount-Coke by Kafirs, who delivered their message with great seriousness. They informed me that I should be expected to come and bury him, as I had done his father, 'Slambie; but that I should hear further from them upon the subject. Their councillors also requested that

I would send over some of our people from the station with spades, &c., to dig the grave. After this the principal Chiefs and councillors, from every part of the tribe, came to the funeral of Dushanie, and to consult as to the appointment of a proper person as Regent, during the minority of Dushanie's son.

And here I must be allowed to digress, to remark how mysterious are the ways of Providence. Little did the distressed passengers who were wrecked in "The Grosvenor" (about seventy years before,) think, that some of their descendants should become the rulers of the people upon whose shores they were thrown by the violence of the waves, especially as the Kafirs were preparing to cut them all off. Yet such is the fact: several of the younger females were spared by the Kafirs, and afterwards married to Chiefs; so that their offspring excited attention both far and near. The great wife of Dushanie was a descendant of the above people, and her son was the heir to the throne of the tribe of 'Slambie. Should any of the remote relatives of those persons who were wrecked in "The Grosvenor," on the Kafir coast,

meet with this narrative, they will be pleased to hear that the descendants of their friends have become persons of rank, influence, and property in the land of their captivity. One of their descendants came a journey of two hundred miles to see me, and to request a present. I had thus the opportunity of obtaining a most interesting and satisfactory account of the wreck of "The Grosvenor," and the subsequent difficulties of the people thrown on these shores.

But to return to my narrative. As the councillors of the late Chief, 'Slambie, were on their way to the Dubie, where Dushanie died, they called at my residence to request me to go with them; and said, that as I had buried 'Slambie, I must now go and bury Dushanie. I was pleased to be urged to this duty by the Chiefs and councillors of the tribe. On my arrival at the "great place," I was surprised to find even a larger assemblage of people than I had seen at the funeral of 'Slambie. All the Chiefs and principal councillors came to greet me upon my arrival, and requested me to sit with them the next morning in the general assembly,

when all the particulars of the death of the Chief would be brought before them. I was much pleased with the order that was observed. The business was opened by one of the old councillors of the late 'Slambie. He asked a few questions relative to what had been reported in different parts of the tribe, respecting the death of Dushanie. One of Dushanie's councillors then observed, "Hear, all ye councillors of the house of 'Slambie! You have this day come to a place of desolation; for we are all left solitary on the plains. The thing which you great people of the house of 'Slambie gave into our hands, and charged us to take care of, that thing has slipped away from us, and we cannot tell how, neither could we hold it fast. We have now no Captain to protect, nor bush to cover us: we are left exposed to our enemies." He then looked at me, as I sat amongst them, and said, "You see, Captain, how we are left. Our great Captains are dead: you are now our father and our bush: you must now give us all counsel; we must all be taught by you. When we are wrong, you must reprove us, and take great care of all the

children of 'Slambie and Dushanie." He soon after addressed the assembly a second time, and said, "The Missionary is not the thing" (or property) "of one branch of this great tribe, but he belongs to the whole tribe; and we must all take great care of him. He is now great amongst us from the last words of 'Slambie; and therefore we must look to him for counsel at all times." He then thanked me in behalf of the councillors for having come to assist them at such a time. After this Chief had closed his speech, several others delivered very impressive addresses, and the assembly broke up for the day.

The morning following being Sunday, I sent to inform them that I should like to preach to the whole assembly of Chiefs, councillors, and people, on the occasion of the mournful event that had brought us together. A few of the councillors, however, wished to go on with the discussion of the affairs of the tribe, urging that they should be kept too long from home; but others said, "No; we have already agreed in council that the advice of the Missionary

must be attended to; and as he says this is God's day, we must therefore listen to him, and hear the great news from heaven." After waiting a considerable time with some anxiety, one of the brothers of Dushanie came to inform me that they should be ready shortly for me to hold service. I soon saw, with great pleasure, messengers going from house to house to tell all the people that they must come to prayers, and to worship God; and when they came to say that they were ready, O what a multitude did I behold, and with what feelings did I go into the midst of the assembly, to "lift up a standard for the people!" During the prayer, most of them put their faces to the ground, and covered them; and throughout the whole service I was struck with the solemn silence, and marked attention, of the audience. I introduced my discourse by observing that the occasion of our coming together was truly affecting. First, 'Slambie, their great father, was taken away by death; and while we were yet weeping, death had snatched away his great son, Dushanie. We had all met to mingle our tears over his grave, who

was so much beloved by us all. We might all learn from these circumstances, that if such great men could not stand against death, we should all be conquered by it sooner or later; and that God reminded all mankind by such events that we must prepare to die. The people were much affected by these simple introductory remarks, and appeared greatly moved during the whole service. When it was concluded, three of the principal councillors were appointed to follow me to the house which they had lent me during my stay, to thank me in the name of all the Chiefs and councillors of the tribes of 'Slambie and Dushanie for the advice I had given them, and the prayers which were offered up for them. They hoped that I should now take care of the whole tribe; for they were all my children; and every thing was free to me; and I must never be tired with teaching them the word of God. Another Chief followed, to inform me that Mike, one of 'Slambie's sisters, had selected a large ox to be given me; and that I might either have it slaughtered during my stay at the "great place," or send it home alive. Being told

that Mike and the other Chiefs' wives were all assembled in one house, I took the opportunity of going to see them, thinking that I might not again meet with them collectively. I first sent to inquire whether my calling to see them would be agreeable; and received an answer, that they should be glad if I would come and visit them. I was very kindly and affectionately received by them. After shaking hands with them all, I thanked Mike for her noble present of the ox; and observed, it was acting in unison with what her brother 'Slambie said just before he died, namely, "That they must all take care of the Missionary." I then addressed them, stating that it was a mournful occasion that had brought us together; yet I had pleasure in informing them that the Lord, the Father of us all, still lived: and now that we were losing our earthly friends and rulers, it was intended to remind us of our mortality, that we might prepare to die; for death visits the palace and the cottage, the rich and the poor, the learned and the ignorant, the bond and the free. While I was addressing them I was encouraged by seeing several of them in

tears. Mike thanked me for the advice I had given them, and said it was quite right that they should all turn to God.

The following morning the ox was brought and slaughtered, and a portion of meat given to Mike and her attendants, and a part to the Chiefs and councillors, for which both parties sent a formal message of thanks; and one of Dushanie's sons sent two men and a pack-ox with what was left to Mount-Coke, to be divided amongst our people on the station. In taking leave of them, to return home, I was quite overcome by their kindness and affection.

A short time after this, a French vessel was wrecked on the Kafir coast, in Hintza's tribe: twelve of the passengers were drowned, and eight saved. Those who got safe to land were soon surrounded by a large number of Kafirs, delighted with the prospect of getting a portion of goods from the wreck. One man said, "We cannot take away the things while the owners are looking on: let us kill them, as we used to do before." Another said, "No; these are different days now: we have Missionaries in our country, who read every

Sunday out of God's word, 'Thou shalt do no murder.' If we should kill these men, they will be sure to find us out: they are always talking with the book, and the book will tell them; for it tells them every thing which we have in our hearts." The men were therefore spared, and taken to Mr. Shrewsbury's station, and kindly forwarded by him to Mount-Coke, with his interpreter as a guide. When they arrived within sight of our station, a Kafir came running in great haste to me, and said, *Kangela ingapia:* "Look yonder! there are white men coming from towards Hintza's country; but whether they have dropt down from the sky, or come out of the sea, I cannot tell; but yonder they are." Upon their arrival, I was both interested and affected with the story which they related; and, after entertaining them in my house for a few days, I lent them my waggon to convey them to the colony. They were placed under the charge of a few Kafirs, who conducted them to the nearest military post in safety, and delivered them to the Commanding Officer.

I have mentioned this circumstance to show the indirect influence of the Gospel in

softening the barbarity of the Kafirs, where it did not effect their entire conversion. It is a well known fact that persons wrecked on their coast before the Missionaries went into their country were sure to be murdered; and these very men, after escaping the dangers of the sea, would most assuredly have shared the same fate, had it not been for the influence which the Gospel had produced amongst the Kafirs.

The following circumstance, which occurred soon after this, will show that where the Gospel has not been preached, the people are treacherous and cruel. Lieut. Farewell and party, composed of Europeans and Hottentots, called at my house at Mount-Coke, when on their way to Port-Natal, over land, and remained with me two days. They hired an interpreter at Wesleyville, to accompany them through Kafirland, as far as the tribe of the Amaponda. On their arrival at the residence of the Chief of a small marauding tribe, they gave him a few presents, and succeeded in getting a cow from him for slaughter, and he seemed friendly towards them; but while the men were milking the cows in the evening,

some of them began to sing the war-song, at which the interpreter was alarmed, and spoke to Lieut. Farewell upon the subject; but he thought the Kafir was mistaken, and told him not to be afraid. They then pitched their tents for the night, and lay down to sleep. As the day dawned, a number of the natives entered their tents, plunged their spears into their hearts, and held them fast to the ground until they were dead. The Kafir interpreter was sleeping in a hut a little distance from them, and was awoke by their cries of, "O God! O God!" As he did not like what he had heard the night before, when he lay down to rest, he placed his gun by his side; but before he could get out of his hut, two natives entered it with their spears, intending to murder him. He seized his gun, and shot the first man dead. The other seeing his fellow fall, stepped back a few paces, when the Kafir rushed out of the hut; and as he passed, the native wounded him in the leg; but notwithstanding this, he ran as fast as he could towards a large thicket; and as he ran, reloaded his gun. Being closely pursued by the other native, he turned, and shot him dead

at once. The Kafir got down into the bush, concealing himself in the day, and travelling by night. He came back to Mount-Coke, and showed me his wound, and related to me the affecting account of the murder of the party. This took place ten days after they left my house. "The dark places of the earth are full of the habitations of cruelty."

The above Chief and his people, having about this time joined a number of others called Fitcanie, commenced the work of destruction upon the Tambookies, and other tribes between them and Kafirland. They surrounded whole villages just as the day began to dawn, and while one man set the house on fire, two stood at the door with their spears to meet the terrified family rushing to the door to escape the flames. They were instantly speared, and then burned to ashes. Whole districts of country were thus desolated. Having had such wonderful success, they contemplated murdering the people on the Morley station, and burning all the houses there. Mr. Shepstone, the resident Missionary at the time, collected the people together, and consulted with them as to

what they must do in such a case; as he was not willing to leave the place until compelled by the approach of the marauders. One morning their danger was announced by seeing the neighbouring village in flames. The way of escape, if they took with them their waggons, was in the direction of the village already partly destroyed. However, there was no time to be lost: for if they remained, they must perish; and if they tried to escape, they could only perish. After prayer to God for his protection, they moved away from the station with much reluctance. As soon as their waggons began to move, a very thick mist came up from the sea, and covered the whole plain, so that they could not be seen by any person many yards distant; and this mist continued to screen them until they came to the banks of the Umtata river, quite out of the route of the enemy; where they spent the night in peace, giving God the glory of their deliverance. The following morning they moved onward towards Hintza's country, and took up a temporary residence on the borders of the two powerful tribes of Amatembu and Hintza. The Fitcanie, from

whom they had just escaped, came toward the station, burnt the houses, and carried away every thing that seemed worth their notice. How true is that scripture, "The effectual fervent prayer of a righteous man availeth much!" (James v. 16.)

About this time the Kafirs seemed determined to go to war with the colonists. Scarcely anything was talked of among some of the tribes but war. This occasioned great alarm on the frontier of the colony. I had several letters from the authorities, inquiring as to the truth of these reports. The Rev. W. Shaw and myself took a journey to Graham's-Town to meet the Governor, Sir G. L. Coles. His Excellency made many inquiries as to the truth of the reports respecting the intended attack upon the inhabitants on the frontiers, and expressed, at the same time, a strong desire to meet the Chiefs in some part of the neutral country. He particularly requested us to be present with them. When Mr. Shaw and I returned to Kafirland, we sent word to the different Chiefs of 'Slambie's tribe, and the tribe of Pato and Brothers. After the Chiefs had consulted their coun-

cillors, they informed us that they would meet the Governor in any part of the neutral country, provided we would go with them; but declared that they would not go without us. They remarked that if their Missionaries were not with them, they might perhaps use ugly words to His Excellency, and grieve him; then war would be the consequence: observing at the same time, that their people were ripe for war. We consented to accompany them; and the time and place being fixed by the Governor, both parties met. His Excellency was accompanied by Captain Stockenstrom, Civil Commissioner; Lieut. Col. Somerset, Commandant of the Frontier; Captain Campbell, Civil Commissioner, &c.; W. B. Dundas, Esq.; and several other officers and gentlemen. Mr. Shaw and myself accompanied the Chiefs Quasona, Kye, Obie, Pato, Kama, Congo, and a few of their councillors. Eno's sons, and a number of their people, were also present on behalf of their tribe. The Governor and party had several tents pitched for their convenience. After which all the subjects upon which there had been a little misunderstanding, and especially

that of stealing cattle from the colony, were very properly discussed: certain points were agreed upon by both parties which tended to prevent the ravages of war, and to secure the peace and tranquillity of the frontier. The kind, condescending, affectionate, and gentlemanly conduct of His Excellency and suite tended to conciliate the minds of the Kafirs, and made a strong impression on the Chiefs present. At the close of the conversation, a number of valuable presents were given to the Chiefs, with which they were greatly delighted. To gratify the Governor and party, they sent for about two hundred Kafir soldiers, equipped in their war-dresses, who, upon being requested, showed a sham-fight, which was quite amusing to us all. After this, His Excellency did Mr. Shaw and myself the honour to invite us to dine with him; and our Chiefs had an abundant supply of provisions given them for the night. The morning following we took leave of our colonial friends, and returned to Kafirland with the Chiefs, who were much delighted with their interview with the Governor; and expressed a strong desire for such a meeting every

year, as the best means of keeping up a proper understanding with the authorities in the colony.

The subjects discussed and agreed upon at this meeting were soon published in every part of Kafirland: the minds of the people were conciliated, and the rumour of war gave way to the more delightful tidings of peace and good-will towards men. This circumstance to us, as Missionaries, was the more encouraging, as our residence in Kafirland was considered very dangerous, from the fact of some of the Kafirs urging that every white man in the country should be murdered, previously to their commencing the attack upon the colonists; as they said it must be the Missionaries who told where the stolen cattle might be found. Indeed, so much was this talked of by the Kafirs, that it was several times reported in the colony that we were murdered. There were many other influential Kafirs, who met this remark by saying, "No; the Missionaries are our only friends; they are our only mouths to speak for us when we get into trouble; and if we should kill them, it would be like cutting out our tongues, and

murdering our only faithful friends." These remarks among themselves were overruled by Providence for our safety; and now that the excited state of the public mind began to subside, the word of the Lord had free course, and was glorified more abundantly amongst them. Our places of worship became more and more crowded, and we had less difficulty in collecting the people together under the shady trees, to hear the news of salvation. The "hand of the Lord was with us, and a considerable number believed, and turned unto the Lord."

Our work was now more encouraging; and it was truly interesting to see such a spirit of inquiry among the people. Some asked what had become of all the old people who died before the Gospel came into the country; others wanted to know where Adam and Eve now are, whether they were saved or lost; others wished to know why we did not all speak the same language, saying, it would be so much more convenient; some asked where God stood when he made the world, for they thought he could not have made a world like this without a proper

standing-place; others wanted to know what Satan was like, and whether he was black or white, and why God did not destroy Satan for introducing sin into the world, and causing so much confusion. Many were anxious to know how it was that the word of salvation, which was designed for all people, (and which was so sweet to Kafirs,) should have been detained so long amongst the white people; also, to which of the Apostles the word of God was first given. The above and many similar questions were the subjects of every day's discussion; and the Kafirs themselves became the instruments of relating scriptural facts, and communicating Gospel truths, throughout the length and breadth of their country.

The natural result of the spread of divine truth was, first, that war amongst the different tribes was prevented. Secondly, the people lost their confidence in the rain-makers and witch-doctors; and thus a blow was struck at one of the most oppressive and cruel systems of superstition and sin; a system which has separated the most united families and friends, and destroyed thousands of individuals, with-

out any evidence of their guilt. Thirdly, the Missionary was received with joy in every place; and thus the words of the Prophet have been accomplished, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isai. lii. 7.)

The following circumstance will show the influence of the Gospel:—

The great wife of the Chief Kye, (Nosont,) being on a visit to another part of the tribe, was taken very unwell. It was suggested by many of the principal people that they must call in a wise woman, and have a dance, according to their usual custom, in order to find out who had bewitched her; but she informed them she could no more consent to such wicked practices, as she now attended the chapel at Mount-Coke, and had learned that if persons were afflicted, they must use proper means, and then pray to God to bless those means, and then God could heal them in answer to prayer. Here we see how the Gospel prevents evil, as well as communicates

good. If she had consented to their request, immediately after the public dance, in which hundreds would have been engaged until they were greatly excited, some rich man would have been singled out from the rest, although quite innocent of the crime laid to his charge. Without trial they would have seized him, and beat him in a most unmerciful manner; they then would have tied him down on the ground, near a large fire, and applied red-hot stones to every part of his body, till he had been half burnt to death. Then they would have allowed him a little time, to induce him to confess his guilt; and if, under the influence of torture, he had criminated himself, merely to escape death, ("for all that a man hath will he give for his life,") all his cattle and property would have been taken from him, himself and family plunged into the deepest distress, and generally forsaken by all their friends.

The answer of this Chief's wife prevented all this misery. On her partial recovery she visited my house at Mount-Coke, and asked me to give her some medicine; to which at first I rather objected, saying, that if it should

not have a good effect, the people would say that the Missionary had bewitched her, and that would bring me into trouble. She replied, "No, no; you will not get into trouble. You must remember the change which the word of God is producing; for when you first came, if you had offered me medicine, I should not have taken it, but now I request it: and if I had been unwell then, several people must have lost their all, and have been punished, and I should have gained many cattle by it; but now I have prevented the punishment coming upon any of the people, and refused the cattle that I should have gained by it: therefore this shows my confidence in you as our teacher." In consequence of her importunity I gave her some medicine; which had a very good effect, and for which she thanked me several times, and then said, "I have now done with the wise women for ever." During her stay at my house for a few days, after going out of the dining-room into the kitchen, where another Chief's wife and several daughters of Chiefs and their attendants were sitting, she requested them all to join in singing a hymn

which most of the Kafirs understand; and when this was done, she told them all to kneel down, and although a few of them objected a little at first, yet she insisted upon it; and then she prayed most fervently to God for his blessing upon them all, and upon all the Kafirs, and that God would give them eyes to see the way of salvation. At the same time she thanked God for having induced the white people to send them a Missionary to tell them of the great love of God for Kafirs and for all mankind. It was truly affecting to hear a Queen thus pleading with God in behalf of herself and people. Not that I considered her fully converted to God at the time; but these were evidences of the gracious influence of the Holy Spirit upon her heart.

As my time for remaining at Mount-Coke was drawing to a close, I felt it my duty to visit the "great place" where 'Slambie was buried, and take my leave of that branch of the tribe; and also to inform them that I was ordered by our fathers in England to leave 'Slambie's tribe to go and reside for a time in the tribe of Pato. I felt the importance of this last visit to the place where I had been

adopted as a son of 'Slambie, and where I had afterward buried this great Chief who had formerly been the terror of surrounding tribes. Feeling the difficulty of my situation, I took with me one of the young natives, noted for his skill in argument, and also remarkable for his piety, who had been baptized some time before, and whose father had long been a confidential councillor of 'Slambie. I was also accompanied by my best interpreter, with the design to understand fully each subject that might be discussed at the "great place." After we had travelled about thirty miles, we found an amazing multitude of people holding a wedding dance. We rode up to them; and when they found it was the Missionary, they left off dancing, and requested that I would tell them the news. I cheerfully consented, and after having told them the Kafir and colonial news, requested them to sit down all round me, and I would tell them the "good news" of the Gospel; news which related to another world as well as to this. At this some of them laughed, as they had never heard a sermon before; but after a few minutes consultation one of the old men came to me and

said, that although it was a new thing at such a time, yet they could not resist my request, as I was both 'Slambie's son and 'Slambie's Missionary; and that they had heard the word had brought peace into their country, and it must be good for them at all times. I therefore gladly embraced the opportunity of preaching unto them Jesus. When the service was over, they thanked me for turning aside to see them, and for telling them such delightful news out of the book, and kindly presented me with a basket of milk for myself and companions. I have mentioned this circumstance to show to what an extent the indirect influence of the Gospel has been felt; for if I had asked such a question at a wedding dance when I first came into the country, I should have been answered with great indignation; but now, although much excited in the dance, they came and sat down round the Missionary, and paid great attention to the words of eternal life.

After this we pursued our journey, and arrived at the "great place" about midday. We sat down under a tree in the middle of

the valley, and presently a messenger was sent from one of the sons of 'Slambie to inquire who we were. When they understood it was the Missionary, they came in great numbers to bid me welcome. Tabi, one of 'Slambie's daughters, ordered a large goat to be slaughtered for me, and said if I thought that would not be sufficient she would have a fine ox killed in the evening. I told her I had not come to feast, but to preach the word of God to that branch of the family of 'Slambie. In the evening I was taken very unwell, and was obliged to lie down upon a mat, without holding a service with them. They appeared much alarmed at this; and said, if I should die there, the whole country would rise up against them, and say that they had poisoned the Missionary.

In the morning there came messenger after messenger to inquire after my health; and being much better, I requested that all the people might come together to hear the news. After preaching, I mentioned the probability of my leaving Mount-Coke, and going to reside in the tribe of Pato, and that I should be succeeded by Hintza's Missionary.

I told them that, although I was going to reside with Pato, they must not forget that 'Slambie always called the people of that tribe his children; and that their present country, in which they were now living, was given them by 'Slambie; and that 'Slambie himself had frequently extended his protection towards them when in trouble. They urged that I must write for a Missionary for Mount-Coke, and come myself and live with them, as that branch of the tribe was by far the most numerous, and they had souls as well as others. They said they now saw that a school was a good thing, and why could I not come and live at the "great place?"

I found it very difficult to leave this truly interesting people; but as I intended to visit the other great kraal belonging to the house of 'Slambie, where most of the wives of the late Chief were residing, I sent a messenger before me to inform them of my coming, and was most affectionately received by the wives, sons, and councillors of the late King. I was quite affected on meeting them, as it brought to my mind the manner in which I

was first received by the great Chief, and his dying charge to them to take care of the Missionary. I was much pleased with the manner in which all the people were ordered to come together to the service, and the marked attention that was paid while I endeavoured to show them that Jesus Christ came "to seek and to save that which was lost." (Luke xix. 10.)

While I felt deep regret in separating from the people, and was drawn out in prayer to God for them, I could not but regret that such a vast population, possessing such strong natural mental powers, and having so much time for improvement, should remain almost destitute of those means which would raise them in the scale of nations, and into the favour and image of God.

Upon my return home I found the Chief Kye, and his principal wife, waiting with much anxiety to inquire more fully about my leaving Mount-Coke for Wesleyville. They said, they hoped that the ship which was taking the letters to England upon that subject would sink to rise no more. When the day arrived for our departure from Mount-

Coke, the two principal wives of the Chief Kye were very early on the station, dressed in European costume. When we moved off the station, they got into my waggon, and accompanied us half the way to Wesleyville. A considerable number of the people followed; and when we parted we left them bathed in tears.

CHAPTER IV.

WESLEYVILLE was my second station in the Kafir country. This Mission was commenced by Mr. W. Shaw. He was the first Wesleyan Missionary who ventured into Kafirland; being invited thither by the Chiefs Pato, Kama, and Congo, of the Gonakquebie tribe of Kafirs, who occupied a tract of country on the coast bordering upon the great Indian Ocean. After Mr. Shaw had obtained the consent of the Chiefs, and of His Excellency Lord Charles H. Somerset, the Governor of the colony, and of the Wesleyan Missionary Committee in London, he took his family into Kafirland. At the commencement he encountered some difficulties, occasioned by the great Chief Gika. He affected to be the head of the Kafir nation; and although Mr. Shaw went several miles out of his way to obtain his consent to commence the Mission, he did not give it, because he said it would be a new era with them, and they did not

like to admit such things as waggons into their country without much consultation. When Mr. Shaw found that he was only detaining him for the purpose of obtaining more presents of beads, buttons, brass wire, &c., he resolved to move on towards Wesleyville without Gika's consent, and leave consequences to the Lord.

After the waggons had left Gika's place, he sent messengers to Mr. Shaw to say that they must not proceed without his consent; that he had many more questions to ask; that the country would be likely to be thrown into confusion; for the very ants were complaining that the new thing (the waggon) was breaking down their houses, and that there was no telling where these things would end. However, Mr. Shaw and party, consisting of Mrs. Shaw and family, Mr. and Mrs. Shepstone, settlers from Albany, and Youtize Noqwa, interpreter, and a few Hottentots, moved forwards, and were received with gladness in the tribe of Pato.

The Mission was then commenced at Twetcu, now called Wesleyville; and by the judicious arrangement of Mr. Shaw, and the

efficient assistance of Mr. Shepstone, a beautiful village was soon built, to the astonishment of both Europeans and natives. No one can have studied the history of the Kafir Mission, without remarking that Mr. Shaw was chosen by Providence, and admirably adapted for this great work. His general knowledge and discretion, his conciliatory disposition, his patience, his piety and perseverance, and his zeal for the glory of God and the salvation of souls, were some of the qualifications that he possessed for such a noble enterprise; and his name is known as the "*shield of the women*" throughout the length and breadth of Kafirland.

In entering upon this important sphere of labour, I found between twenty and thirty church members, most of whom had obtained a "knowledge of salvation by the remission of sins." The first discourse that I addressed to the congregation was from 1 Peter ii. 9. I spoke to them, first, of the darkness from which they were called; secondly, of the light into which they were introduced; and, thirdly, of the grand design of their being thus called, namely, to "show forth the praises of Him who

had thus called them out of darkness into his marvellous light." This subject, by the blessing of God, produced a powerful impression upon the people; and the commencement of my labours among them was highly encouraging. It pleased God, just at this important crisis, to deprive me, by death, of the wife of my youth, and the partner of my joys and sorrows. She had truly been a help meet for me in that land of darkness. A little before this I had been taught, by the sudden death of two of our dear children, the uncertainty of all earthly comforts; but while I felt much, under these truly trying circumstances, yet, by the grace of God, I was enabled meekly to bow to the dispensation, and to say, "It is the Lord." I had many fears that the work of the Mission would suffer in some of its departments from the loss of one who had taken such an interest in the instruction of the young, and in the conversion of the aged.

I was greatly assisted in this bereavement by the united efforts of Mrs. Walker and Mrs. Roberts, one the wife of the storekeeper, and the other the wife of my assistant; and

was led more than ever to pray for the blessing of God upon our labours. Feeling the importance of gaining the confidence of every branch of the tribe, I embraced the earliest opportunity of visiting the remote villages, as well as those that were near: thus I soon became well known throughout the tribe.

Our chapel on the station was now too small to contain the multitudes which flocked together on the Lord's day to hear the glad tidings of salvation. We therefore commenced building a much larger and more substantial one. This gave employment to many of the men who were anxious to work. The village presented at this time a scene of great activity and industry. Several were employed in rearing substantial residences for themselves near the rising chapel; others in ploughing and cultivating additional plots of land, for the support of themselves and families. Our Master greatly encouraged us in our work at the time. Two persons, of the Fingo tribe, were convinced of sin, and cried aloud for mercy in the chapel. The thrill that was felt by the congregation at the moment

was indescribable : and additional importance was given to this excitement, by the circumstance that one of the persons was a slave of Pato; and thus the Gospel found its way indirectly into "Cæsar's household." This individual was, some time afterwards, baptized, and made a noble confession before many witnesses. And with courage, like to that of the first Christians, she said, "that she would sooner submit to have her head severed from her body, than give up her profession of attachment to the Saviour."

A short time after this we had an unusual number of Chiefs present at our service one Sunday morning. The subject upon which I preached was the mortality of man; and in asking the question, "Where are the great Chiefs who formerly held the balance of power in Kafirland; such as Kakabie, 'Slambie, and Gika?" one of the young Chiefs was much affected. I could see the falling tear, and the heaving of his breast. As soon as the service closed, he retired from the chapel, and went directly to a bush, about a quarter of a mile from the station, fell to the ground, and with his face in the

dust began to cry to God for mercy. This was the first time that he had bowed his knees in prayer under a sense of guilt. After this he returned home, about twenty miles, under powerful convictions. A fortnight after I left home for the purpose of visiting that part of the tribe where this young Chief resided, and upon my arrival was very affectionately received by Congo, his wives, and councillors. One of Congo's wives ordered a goat to be slaughtered for me; saying, "Although we are living on roots ourselves, yet something must be provided for the Missionary during his stay."

While I was holding a conversation with several of the wives of Congo, the young Chief Ena came into the house; and when he said that he wished to mention something to me privately, they left the house. He then asked me if I recollected seeing him in the chapel the other Sunday, at Wesleyville. I told him I did. He then remarked that although he had always argued against the word of God before that time, he must now say that he was quite conquered; for while sitting in the chapel, and hearing that part of

the sermon which showed the weakness of man, and the power of God, he felt something crushing his hard heart; and although he tried to resist the power that came upon him, yet the more he tried, the more he felt, until his heart was broken as fine as powder; and the influence was still upon him. Here he wept much, and seemed quite overcome; but after a little time he said his brothers had found out that he was under strong convictions, and he knew they would persecute him, and the other young Chiefs would laugh at him; but whatever might come upon him, even if he should lose all his cattle, and his influence as a Chief, he had concluded to begin and serve God, and leave all consequences with the Lord. From this time this young Chief united himself to the class as a catechumen, and soon found the pardoning mercy of God. When he had been about four months on trial, he wished to be publicly baptized. Great was the excitement in different parts of the tribe at his baptism; and many came to the chapel to witness it. He was dressed in European costume, and looked uncommonly interesting.

After the sermon, from Acts viii. 37—39, he, and four other catechumens, stood up before the congregation, and in a very affecting manner answered the questions put to them by the Missionary. The young Chief in particular reminded the people of what he had formerly been, and how he had spoken against the word of God; but now, he said, God had spoken to his heart, and he found the Gospel sweeter to his heart than honey had ever been to his mouth. He would, therefore, now give himself to Jesus, and hoped that he should live and die a Christian. He was then solemnly baptized, and many in the congregation were deeply affected. He was one of the most cogent reasoners upon Kafir law that I ever heard. If there were any particular disputes between any other tribe and that to which he belonged, he was always the man who was sent to conduct the business; and very few could stand before him in argument. Since his conversion his powerful talents have been employed in defending the Gospel, and in recommending it earnestly and affectionately to his countrymen.

Such was the public opinion respecting this young Chief, that His Excellency the Governor, Sir B. D'Urban, appointed him as a Magistrate among those Kafirs who became the allies of the Colonial Government; and my prayers and hopes concerning him are, that he may become a burning and a shining light.

About this time there was a strong impression among the Fingoes in favour of Christianity: several were deeply convinced of sin, and joined the catechumen class. After a proper trial, they were baptized; and one female in particular, who had great influence over the rest, was named Ruth. She had come from a very distant part of the country, and many of the same nation were present, and were much affected by witnessing one of their own people devoting herself to God in this public way. The chapel was much crowded, and the power of the Lord was particularly felt by the people.

A few days after this a young man and woman of the Fingo tribe were united in holy matrimony, in the chapel, before a large

congregation. After the service was over, the people sat down to dinner in one vast multitude, as the young man had slaughtered a fine fat cow for the occasion. The Chiefs Pato and Kama, with their councillors, were present; the greatest decorum was observed; and in less than one hour the whole of the beast was eaten, and all the people were delighted with the change which the Gospel had effected in behalf of the deeply degraded Fingoes.

The Fingoes are, in a moral point of view, much more degraded and dark than the Kafirs; arising in part from their having lived at a much greater distance from civilized society, and, consequently, not having been in the way of hearing any thing about the Gospel. They seem to have no idea of spiritual things: for "where there is no vision, the people perish." (Prov. xxix. 18.)

Nothing but the Bible could have brought the Kafirs and Fingoes to associate together, and to unite in acts of mutual kindness. The Fingoes were frequently called "dogs" by the Kafirs; but now the Gospel is raising them to be "children unto Abraham," and they are allowed to sit down with the "Princes

of the Kafir people!" In the history of the Fingoes a devout mind may trace the operation of the providence of God; for when their King and the greater part of their nation were destroyed by the despotic Chaka, and the cruel, conquering Zulus, those who escaped by flight threw themselves upon the mercy of the Kafirs; and here the Gospel found them, and charmed them by its invitations. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) The destruction of some led to the salvation of others; and, as though Providence intended to complete their deliverance, and to recompense them for their former miseries, during the last Kafir war, about sixteen thousand of them were received by His Excellency, Sir B. D'Urban, as British subjects, taken under British protection, and located in a certain part of the country, (formerly neutral,) with a Missionary to teach them the way of salvation. Thus they have been brought from a state of the deepest degradation and danger to a state of great religious happiness and safety, and are beginning to enjoy many of the advantages of

civilized life. In reference to them, may we not say, "This is the Lord's doing, and it is marvellous in our eyes?"

About this time one of the wives of the Chief Gwashu visited Wesleyville, with several of her attendants, with a view to hear the word of God. The chapel was much crowded on the Sunday morning, and we had an unusual number of Chiefs and their wives present. In the course of the service many were deeply affected, and particularly the wife of the Chief Gwashu. When the service closed, she came to meet me just as I descended from the pulpit, took hold of my hands, and with tears in her eyes, thanked me for having told them such sweet news about the Saviour of sinners. She said that she never felt as she then felt, but that her heart was too full to say much about it; and that I must never be tired in telling the Kafirs such news as that.

She returned home with these feelings; and directed the young men to run to the different kraals in the neighbourhood, and to request all the people to come to the "great place," and hear the news that she had brought from Wesleyville. In a short

time she had a large assembly, to whom she related the sermon that she had heard; and while she was relating the sermon, the influence of the Spirit of God moved upon the heart of the eldest daughter of Gwashu, and she was awakened to a sense of the guilt of sin. She retired into the bush to pray for mercy; and when several followed her to see why she had thus retired, they found her bathed in tears, with her face on the ground, earnestly calling upon God for mercy. Quite alarmed at such a sight, they thought that she must be bewitched by some means or other. When she returned to the house, she could not join in conversation with her companions as before; when her supper was brought, she could not eat it; and in the dead of the night she frequently went out of the house, and fell on her face to the ground in prayer for mercy. The consequence was, that her father, his councillors, and the people were quite alarmed; so that a council was held to consider her case without delay. When she was questioned by the wisest councillors, she told them that God had spoken in her heart, and told her that she was a

great sinner, and that they were all sinners; and that, for herself, she was determined to seek the Saviour of whom she had heard from Hannah, who had been to Wesleyville. This subject perplexed them the more, as she was to be married in about ten days, and considerable preparation was made for the occasion. Her father also expected to receive thirty head of fine cattle for her, according to Kafir usage. But now her distress was great, and all her anxiety was to be united to Christ. Under the influence of the Holy Spirit, which she had received, she objected to go to be married to the young man in question, as he had already one wife, and she had learned from the sermon, that the word of God condemned polygamy. Having declared that she would rather die than go contrary to God's word, she was again placed before her father's councillors; who informed her that she was young, and that she knew but little, and that it was very improper for her, being a Chief's daughter, to try to break down the custom of the country; and what would the common people think if a Chief's daughter did such things?

As her father insisted upon her going to the kraal of the young man, whether she married him or not, she went: but just as the party had left the place, they saw a large snake lying in the path; and she said it fixed its eyes upon her, as though it would reprove her for going. Her feelings on the occasion were very acute. Upon entering the village where the young man resided, there was another large snake in their path; and they considered this as a bad omen.

She was now almost fainting, and resolved not to marry, whatever might be the consequence. The multitude of Kafirs assembled were anxious to commence the marriage dance; but instead of partaking in it, she sat down and wept bitterly. At this they were all much disconcerted; and, instead of rejoicing, seemed quite confounded. She conversed with some of the leading people, and urged them to repent of their sins; and after remaining some time, she returned home, to the great mortification of a multitude of people.

How wonderful are the movements of Providence! The young man to whom she should

have been married had been a few days before to hear Mr. Roberts, who had been my assistant at Wesleyville, preach at the Beka, and the sermon was upon the evils of polygamy. The young Kafir felt much under the sermon, and determined not to marry, if he could avoid it without being eaten up, or having all his cattle taken from him. As the privilege of marrying a Chief's daughter was great, and the refusal would be considered an insult to the Chief, the young man, not willing to meet the rage of the party, was not to be found at the time, and no one knew anything about him. He had fled into a large bush, some distance from his house, and remained there several days, hoping that when the subject was taken up by the Chief, he should get clear, on the following grounds. First, the Missionary and the word of God condemned the practice of polygamy. Secondly, Gwashu's daughter was said to be out of her mind by some of the Kafirs, as she had just begun to pray. Thirdly, he was expecting that the Missionary and Mr. Roberts might plead his cause, if the case should be tried.

When the young woman arrived at home, her father and his councillors were greatly perplexed, not knowing how this new thing might end. She was therefore placed before the councillors, to be fully examined as to all the reasons for such a sudden change of mind. Her only adviser was Hannah, the Chief's wife, who had delivered the sermon she had heard at Wesleyville, and under which the young woman was awakened. When she was questioned by the councillors, she answered in such a manner as quite confounded them. They therefore gravely concluded that her case was one that they could not understand; and said that she had better be sent to the Missionary at Wesleyville, to be examined, as the word had come from there that had broken her to pieces; and as the Missionary was always talking with the books, he would be very likely to find out the true cause of her weeping.

She was therefore committed to the charge of the oldest wife of the Chief, with several attendants, all of whom moved off in due form towards our station, in such an enterprise as they had never engaged in before, having

charge of a sinner earnestly inquiring, "What must I do to be saved?" An event which excited the attention of angels, and with which they were delighted; "for there is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv. 10.) A case which must have excited the envy and regret of devils, as Satan had held an unmolested reign in these lands for ages. But it was a case cheering to the heart of a Missionary to witness the power of grace manifested in this way, in which so little of man is seen, and so much of the conquering grace of God. Upon their arrival at my station, I was sitting under a mulberry-tree, in the garden, with one of our Kafir interpreters, endeavouring to understand the idioms of the language. All at once, the interpreter exclaimed, *Kangela ingapa!* "Look yonder! what can all those people want?" In a short time the Chief's wife came into the garden, and called out to know if she might come and tell me the news which she had brought from their "great place." Upon my answering in the affirmative, she came and sat down at my feet, and told me the cause of her being sent with

the daughter of Gwashu; and that the Chief wished me to examine her, and to give her any advice that I might think proper, and allow her to remain on the station for a short time.

We went into the house. She then entered upon the narrative of her experience since she heard the sermon by Hannah, one of her father's wives; and, with tears rolling down her face, she begged me to receive her as my child, and to inform her how she might find Him whom her soul desired to love.

I consented to her remaining on the station as long as it might be convenient to herself and the family. She kissed my hand, and called me her father, and thanked me for the kind reception she had met with; and hoped that I should never be weary in teaching such sinners as herself how they might find the Saviour. She was evidently an anxious seeker of salvation.

She joined our catechumen-class without delay, and was very regular in all the means of grace; and in a short time her mourning was turned into joy, and her bondage to liberty; and she delightfully proved "that

whom the Son makes free, they are free indeed."

She now spent nearly the whole of her time in relating the manner in which she had been brought to God; and being a Chief's daughter, she was listened to with intense interest by hundreds of Kafirs, and the news of her conversion spread far and wide. She was anxious to be baptized; and after remaining a proper time as a catechumen, the day was fixed. When she came forward and stood before the congregation to receive Christian baptism, with two other females, the people were considerably excited, and some were deeply affected with the manner in which she answered the questions proposed by the Missionary. And, O, how greatly did I rejoice over her conversion, even as "men rejoice when they divide the spoil!"

It is important to remark here, that the wife of the Chief who had brought her in charge was herself now deeply convinced of sin by attending the service in the chapel, and applied to me to be allowed to attend the catechumen-class. Her distress of mind was very great for about a week; but the

Lord, whom she so earnestly sought in prayer both by night and day, "suddenly came to his temple." Her joy was now "unspeakable, and full of glory;" and she became very zealous in exhorting others to come to the Saviour.

After this, when the Chief Gwashu came with his councillors to see his wife and daughter, and found them both rejoicing in the salvation of God, the meeting was truly affecting. They informed him that, although they loved him much, yet they did not wish to return with him to the "great place," but would rather live and die where they had found the Saviour.

The Chief was now quite moved himself; and, turning to me, thanked me for having taken such care of his wife and daughter; and for having instructed them in that kind of knowledge which made them so happy, and which their own "wise people" never could have found out. He wished himself, although an old man, to be thus taught, and to enjoy what his wife and daughter were enjoying. He thanked the Missionaries for having ventured into their wicked country

with such news; he thanked the great people in England for having sent them; and he urged me to write to England, on his behalf, to beg that the good people would send one Missionary to live with himself and his tribe; for although they had no money, yet they had corn and milk, and they were willing to give a portion of that towards the support of the Missionary.

The old Chief and his councillors would not return home, until I had engaged to come and preach occasionally in his tribe. When I went to visit them, I was much pleased and affected with the very kind manner in which I was received, both by the Chief and his people. The prompt manner in which the Chief gave orders for public worship to be held at the "great place," the mode in which the people came together, their serious and proper deportment during the service, and their gratitude at the close, all deeply convinced me that God was opening among this people a great and effectual door.

At the close of the service the Chief said, "Look at all these young people: they are growing up in ignorance and sin, just as we

did who are old. But do write to England for us, and say, that if the great people cannot send us a full Missionary at the first, let them send us half a Missionary." (That is, a schoolmaster.) "He could build a house and a schoolroom; and might be teaching the children and young people to read; and he could read and pray with the old people also, and thus prepare the way for the Missionary. We will help him to build the schoolroom; for you see we have abundance of timber in this neighbourhood. Do therefore write in the name of Gwashu, without any delay, for a Missionary; for we shall soon die."

In closing this account, I would add further that Hannah, the Chief's wife, who was the instrument, under God, of the conversion of the daughter, from this time came frequently over to Wesleyville, and remained a few days each time; attended all our services; and when she returned home, always called the people together on the Sunday, and sang the Kafir hymn, and prayed with them, and related as much of the Gospel as she had learned during her visits on the station. It

will only be fully known in eternity how much good she has been the instrument of effecting.

The wife of Gwashu continued to hold fast her profession without wavering; and as the daughter was anxious to learn to read and write, she remained at Wesleyville, and attended the day-school, sitting down with the children of the poor, in hope that she should soon be able to read the Bible for herself. As to her spiritual state, she continued to walk in the fear of the Lord, and in the comfort of the Holy Ghost; and both in her conduct and conversation, the influence of the Gospel was clearly exhibited.

I had now several urgent requests from Chiefs, and other influential persons, to visit the western part of the tribe; and as that was by far the most populous, I consented. After crossing the Kaiskamma river, I remained a few hours in the immediate neighbourhood, and called the people together to hear the word of God. They were much pleased with the opportunity, and paid great attention to the word preached. They ap-

peared devout during the service, and begged much that I would pay them another visit.

I then rode forward to the Beka, met our little society for the purpose of renewing their tickets, and was well satisfied with their spiritual state. The morning following I had a large and attentive congregation of Chiefs and their families, and councillors and their people. All were very attentive while I endeavoured to explain the Lord's prayer.

After the service I rode on to the Gwalana post, and at the request of the officer commanding, Lieut. R., I preached to the Hottentot soldiers and their families, and they warmly expressed their gratitude.

My visit to this place at this time seemed quite providential, as, during the evening, the patrol brought in a Kafir who had been stealing cattle from the colony. Lieut. R. requested me to ask him a few questions: from his answers we learned that he belonged to one of 'Slambie's sons. By the desire of the officer commanding, I sent a messenger to his Chief, to inform him of the fact; and by calling the attention of the Chief to the subject, the cattle were restored, the man was

set at liberty, and the affair amicably settled; whereas, if soldiers had been sent for them, to take them by force, a few men might have been killed on both sides before the matter could have been satisfactorily arranged.

I then visited the residence of the Chief Noobie, for the first time. He seemed delighted at my coming to see him, and ordered a house to be cleaned for my reception. He gave prompt orders for his people to come together in the evening to hear the word of life; and, as the heavy rains came on, and I was obliged to remain several days at this place, I had frequent opportunities of making known to the people the unsearchable riches of Christ.

On my return, when I arrived at the banks of the Kaiskamma river, I found it so very high, that I was obliged to remain in that neighbourhood four days. This was rather trying, as all my provisions were exhausted, and the Kafirs were poor. However, my interpreter and self were lodged in a Kafir hut, with a man and his wife, and several children, for three nights, and they gave us a small portion of boiled pumpkin and milk

twice a day, for which we were very thankful. On the fourth day we ventured to cross the river with the assistance of two Kafirs, who swam, one on each side of my horse; and who determined, if the horse should be carried by the tide down the river, if possible, to bring me through in safety. By the blessing of God, we sustained no injury, and on the opposite shore met some of our friends from Wesleyville, who had come several times to the river to see or hear what had befallen us. We all knelt down under the bush, and returned thanks to God for having brought us safe over.

The conversation of one man greatly surprised me. He had been one of the most wicked Kafirs, but now was delighted to tell me what good prayer-meetings they had been holding on the station during my absence. As they had some fears that something had happened to me, they had been holding special prayer-meetings for their Missionary to be brought back in peace and safety.

Soon after my arrival at home, the people crowded round the Mission-house, and some even wept for joy. When I entered the

chapel in the evening, I was surprised to find it quite full. While I gave out the hymn, a great number wept; and scarcely had I begun to pray when the whole of the congregation was in tears, and many were crying aloud for mercy, so that my voice could not be heard. After a short time I called upon the interpreter to pray; but his voice was soon drowned by the louder cries of the people. I succeeded, at length, in getting most of them to sit down, and then gave a short address on the subject of prayer; but they soon gave expression again to their feelings, by loud cries for mercy. The meeting continued till near ten o'clock, when I concluded the service, but found it difficult to get several of them out of the chapel, as they seemed determined, like Jacob, to wrestle all night in prayer. When the chapel was closed, great numbers continued in prayer, either in the open air, or in their houses, until a very late hour.

The morning following, at sunrise, the chapel was again crowded, and the cries of the penitent were truly affecting: several found the pardoning mercy of God, and a considerable number were deeply convinced

of sin. It was like a Pentecostal shower of grace, which came down upon us all; the fruits of which will be seen in eternity. Indeed, so generally was the influence of the Spirit felt, that twenty-six of the school-children wished to be joined together in a class of catechumens, and some of these afterwards became steady and useful members of the society.

One youth, especially, may be mentioned here, who attracted the notice of all the people on the station by his piety, zeal, and uniform devotedness to the cause of God. He prepared a cave in the rock near the station, to which he always retired at twelve o'clock in the day, for the purpose of prayer to God. So deep was his piety, and so promising were his talents, that I took him into my house for several years. He could speak the English, Dutch, and Kafir languages well, and became useful as an interpreter. He has travelled with me through the length and breadth of Kafirland, through the country of Hintza, and into the country of the Tambookies; and I always found him faithful in times of war and danger, as well as in times of peace.

When I left the country, he was engaged in the printing-office, assisting in carrying through the press a translation of the word of God into the Kafir language.

The Sunday following this delightful revival of the work of God, I was surprised to hear a multitude of Kafirs earnestly inquiring, two hours before the time, why it was that the bell did not ring, as they were so anxious to get into the chapel. During the service, a great number had to remain outside for want of room. We had scarcely commenced before a glorious influence rested upon the congregation; and when I should have read my text, I was not able to proceed, in consequence of the loud cries of the people for mercy. We were therefore obliged to turn the service into a prayer-meeting; when several were convinced of sin, and others comforted by the manifestation of the love of God to their souls. O when will all the degraded sons of Ham be thus visited and thus comforted!

On the Tuesday following, a young woman came to inform me that while she was in prayer early in the morning, she seemed as if

she saw Christ dying on the cross for her sins, and all at once she felt as if her heart was turned upside down, and in a moment she was filled with love to God and all mankind. The same day a man was made happy in a similar manner; and when he related to me the circumstance, I was struck with the scriptural terms in which he stated his conversion.

October 2d, 1831, was one of the most interesting days that I ever spent upon earth: the brethren, Messrs. W. Shaw and S. Palmer, with their wives, paid us a visit at Wesleyville. Brother Shaw preached in the morning to an overflowing congregation, from Ruth i. 16, "Thy people shall be my people, and thy God my God." After this eight fine young women came forward to receive Christian baptism; two of whom were daughters of Chiefs. They had met as catechumens about four months, and we were perfectly satisfied of their sincerity. They were deeply affected while I addressed them upon the nature of the sacrament of baptism, and the necessity of watching unto prayer. After the usual questions were proposed, to which they gave

very proper answers, they were solemnly baptized in the name of the Holy Trinity.

Three days after this circumstance, we were invited to the "great place" of Pato, to bury his brother Fungu. He had been a very wicked man, and a great enemy to the Mission station; but when he began to think that he should die, he requested some of the people on the station to come and pray for him. The oldest daughter of the Chief Pato went, and endeavoured to point the dying man to the Saviour: he expired seeking the Lord. A grave was prepared for him near the kraal, and a vast multitude of Kafirs were assembled at the "great place" from different parts of the tribe. The body was brought and deposited in the ground, and all the instruments of war, cooking utensils, and clothes of the Chief were buried with him. When his body was laid in the grave, we sang a hymn and prayed; and then brother W. Shaw gave an exhortation, which made a deep impression upon many of the Kafirs. Thus closed a service which will be long remembered by many who were witnesses of the scene.

Every succeeding day furnished us with

fresh cause for gratitude. Many sinners were added to the Lord. I copy from my Journal the following account of Christmas-day:—

"The bell was rung soon after four o'clock in the morning for divine service, when the chapel was filled with a deeply-affected audience. Their attention was called to Luke ii. 10—14. At eleven o'clock the chapel was again crowded to excess, when another address was given upon the same subject; at the close of which nine catechumens came and stood before the communion-rail, and, after witnessing a good confession, were solemnly baptized in the name of the Father, and of the Son, and of the Holy Ghost. As the ordinance was performed in the Kafir language, a strong feeling pervaded the minds of the people, which was manifested by the big tears that rolled down almost every face. The variety of nation, complexion, and character of the persons baptized gave additional interest to the occasion. One was the mother of the Chief Kama, another was Kama's wife, Nongwane, a daughter of the great Chief Gika; one was a Hottentot, the wife of the interpreter; three

were of the Fingo tribe, two young men and one woman; and the rest were Kafirs. While I looked upon their countenances, and reflected upon their former circumstances, the idea of Kafir Queens, despised Hottentots, degraded Fingoes, all receiving Christian baptism together, constrained me to exclaim, 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.'"

The closing services of this day were not less encouraging, when about fifty persons, English, Hottentots, Kafirs, and Fingoes, were seen kneeling together at the Lord's table, and receiving the tokens of the dying love of our common Saviour; reminding us that there is neither "Jew nor Greek, Barbarian nor Scythian, but that we are all one in Christ Jesus."

CHAPTER V.

THE steady advance of Christian principle, Christian knowledge, and Christian piety, may be seen from the following account of a lovefeast, held at Wesleyville, Kaffraria, during my residence on that station.

After singing and prayer, the following testimonies were given to the power of divine grace :—

Jantije Nookqa rose, and said that he first felt the power of God in the colony, and was constrained, by the influence of the Spirit, to enter the vineyard of the Lord, and interpret for the Missionary; in doing which he had not only obtained pardon, but had received much light; and he hoped to hold on to the end.

Yosef Wesley said that he first heard the word of God in the colony, but did not begin to seek the Lord until he came to Wesleyville; and here he had obtained mercy, and was now happy in the enjoyment of God's favour.

David Boosak said that he left his garden and all its contents as soon as he heard that a Missionary had come to Wesleyville with the word of God; and now he thanked God and the Missionaries for what he had seen, and heard, and felt; and he wished that his voice could reach to all mankind, to tell of the mercy of God to him a sinner.

William Kama (Chief) said that he first contended against the word of God; but afterwards the word overcame him; and now he had not language to describe his feelings, he was so happy in the love of God.

I was here much struck with the manner in which he expressed himself, it being so much in unison with the language of our poet:

"Nay, but I yield, I yield;
I can hold out no more:
I sink, by dying love compell'd,
And own Thee conqueror."

George Morley said he was first awakened by hearing of the day of judgment at the sawpit, when he was at his work; after which, he went straight to the bush to pray, as he felt he was a sinner. He prayed much before

he made known his feelings to any person; and although he had fallen several times, yet his sole object was to serve God; and he never was so happy as at that moment. He then adverted in an affecting manner to his late recovery from his fall, and prayed that he might be kept steadfast to the end.

Titus Dubulo said that he was stripped of his cattle by a commando, and afterwards came to the station to seek beads; and when he was in the way to Graham's-Town with Mr. William Shaw's waggon, his heart was broken to pieces by hearing the word of God. And while praying for pardon in the bush, all at once his heart was filled with peace and joy; so that he could neither eat nor drink that day. All his work was now to praise God. He was now sometimes ready to wish that God would take him to heaven, lest he should fall from his steadfastness.

Peter Spokter said that he had lived in sin until he was an old man; and although a ball had been shot through his body in the war, yet God had spared him to hear the Gospel; and now, in his old days, new light

had shined upon him, and he wanted words to express his joy.

Mephibosheth Bata said that he was very happy while hearing his brethren speak of the love of God; and he prayed for power to hold fast what he had received.

Sigliki (a Fingo) said that he had been burnt by the Kafirs, and was considered as dead; but he had been brought out of the fire, and from amongst wolves, and had been saved in the wars with the Fitcanies; and now he begins to see that there is a path which leads to God, and that God had saved him through all his dangers; and now his only desire was to serve God.

Leah Nonyama said she had been guilty of all kinds of wickedness, and was fond of smearing herself with red clay; but God's word had turned her about; and the things which she once loved she now hates with all her heart; and God had pardoned all her sins, although they were many.

Elizabeth Nomantu said she first laughed when she saw the people coming together to hear the word of God; and she smeared herself with clay some time after her husband

turned to God. Although he often reproved her for it, she did not attend to what he said for a time, until the power of God's grace constrained her; and then she left off fighting against God, and against her husband, and against God's people.

Alice Nonthlonya said she was first sent for to the class, but did not know what to say: she, however, trembled much; and afterwards God showed her that she was a great sinner; and now she had no desire but to serve God all the days of her life.

Sarah Nokyelo said she first heard the word of God at Bethelsdorph, in the colony, but did not receive it into her heart; but now she had obtained mercy in Kafirland, and felt that if she could fly she would go home to God.

Catherine Nowala thanked God and the Missionaries, and all the great people in England that had sent the word of God; for by that means she had received light and life in her old days, and could not fully express her joy.

Margaret Nonibe said she stood first at a distance from the word of God, but was

afterwards overcome by it; and now she could not express how much she felt every day for those of her relatives who had died without hearing God's word. She was now happy in the love of God, and hoped she should keep so unto the end.

Maria Nomali said she first heard the word of God in the colony, but did not turn to God; but upon hearing Mr. W. Shaw, she was constrained to break off her sins. And now she did not know how to express her gratitude to God for the great care that he had taken of her; for she had once fallen from the top of a rock, and was not injured; and had once been bitten by a snake, when she was expected to die every moment; but God had preserved her life, and she was now happy in God's love.

Lydia Midi said she first heard the Gospel in the colony, but without much impression; afterwards she had been guilty of all sorts of wickedness in Kafirland. And when she was supposed to be dying of sickness, she began to think about her soul; and now she was happy in the enjoyment of the favour of God.

Martha Qotije said she first began to feel herself a sinner at *jam jam*, (the cattle-place,) when on a visit with Mr. W. Shaw; but had since fallen into sin, and now greatly lamented the badness of her heart, but wished to serve God.

Ghlebekazi, a catechumen, said she was a thing forsaken by every person, and driven from all the Kafir kraals, and had been nearly burnt to death in one place. She afterwards came to this station, but was afraid to go into the chapel, because she heard people weeping, and wondered what was to do with them; but now she wept over her own bad heart, and saw that it was the hand of God that had saved her from the Fitcanies, and that had brought her to this place. And now she felt herself a sinner, and hoped that God would pardon all her sins.

Maninji, a catechumen, said she came one day from the fields, where she had been taking care of the sheep, and while she stood under the window of the chapel, listening to God's word, she felt deeply affected by hearing of the love of Jesus for sinners, and was constrained to weep much; and that when she

mentioned this to Mr. Roberts, the Schoolmaster, he told her that the tears came into her eyes because of taking snuff; yet, she said, she was weeping until this day, and was truly seeking pardon for all her sins.

The above speeches were delivered in the Kafir language; and several others spoke in the English, Dutch, and Hottentot languages. After which, William Kama, the Chief, closed with a powerful and affecting prayer; during which he was himself so moved, that he paused, and for some moments wept aloud. Several, besides, in the chapel were so much affected, that they remained on their knees weeping for a considerable time after the benediction was pronounced. O what a contrast was this to their former dances and cruelties; and how good and pleasant to see them now dwelling together in unity and love!

As the influence of the Gospel now became apparent in almost every place, I felt persuaded that a Missionary-meeting might be held with great advantage to the cause of God. Accordingly, I conversed with our Chiefs upon the subject, and they were delighted

with the suggestion. I wrote to Lieut.-Colonel Somerset, Commandant of Kaffraria, requesting that he would favour us with a visit, and preside at the meeting. In a few days I received a very kind answer from the Colonel, to say that he would come with great pleasure. I felt much gratified by his ready assent to my request, as he could not come without some sacrifice, and risk of life. The journey was near one hundred miles, and through a part of the neutral country always dangerous to travellers, and especially so to an officer who had the command of the troops, and whose business it was to protect the colonists from Kafir depredations. The Kafirs seem naturally jealous of military men, and have sometimes murdered them, when they have had an opportunity. I therefore regarded this expression of his willingness to assist us in this way as a proof of his sincere desire to promote the best interests of the Kafir nation.

When the day was appointed, I sent messengers to the Chiefs of all the neighbouring tribes, and requested that they would come and hear the news on such a day; and begged

that every man would leave his spear at home, as such things were not needed at a Missionary-meeting.

According to appointment, we were much cheered by the arrival of Lieut.-Colonel Somerset, Dr. Morgan, D. Moodie, Esq., Rev. Mr. Carlisle, Clergyman, of Graham's-Town, Messrs. Howse and Penny, and the Rev. Messrs. W. Shaw, Palmer, and Ayliffe.

About ten o'clock a multitude of Kafirs appeared on the opposite hill; and at the proper time I sent a messenger to request them to come near and hear the news, as we were all waiting to see them. They immediately advanced towards the station, in number about eight hundred men, besides the vast number of women and children, who had been arriving all the morning from different parts of Kafirland. It was pleasing to find that all the men had left their spears at home: a mark of confidence I did not expect to witness in so short a time in the Kafir country.

The meeting was commenced by singing and prayer in the open air; after which, Lieut.-Colonel Somerset opened the busi-

ness, by remarking that it gave him much pleasure to see that they were advancing in civilization, and to hear that many of them were regular in their attendance upon the means of grace in the chapel; and he hoped they would all pay much attention to what the Missionary said, and keep holy the Sabbath, and be sure to send their children to the school, that they might learn to read the Bible for themselves. These and similar remarks made a strong impression upon the Kafirs, and formed a good introduction.

D. Moodie, Esq., then gave an interesting address; and informed the Kafirs that the word which was now preached to them was the same that was preached in the colony, and which had been the means of raising our nation to its present state of honour and glory; and he felt happy in witnessing the progress of civilization amongst them.

Rev. W. Shaw reminded them of the contrast between their present state, and their condition when he first came into their country, when he was obliged to go with them to meet the Commandant, in order that there might be a good understanding between them

and the colonists. At that time they had all weapons of war, and the military were all prepared for battle, should they not understand each other; but now they had left their spears at home, and the English had left their guns; and he was truly happy to see so many of them present to hear the great news.

The following is a short extract from the speeches delivered by different Chiefs:—

Pato.—"Do you hear that now, all you people? You must therefore believe this word of God; for it informs us that we are sinners; therefore every man must pray for himself. Because the meaning of the word which we hear is very great, therefore pay particular attention to-day to what you hear. I was myself in darkness, and did not at all understand. We must take care, and not be ashamed of what we hear."

Kye.—"Do you hear, you Amakakabie?" ('Slambie's people;) "and do you also hear, you Amagonakwebie?" (Pato's people:) "we are all fallen into the clay, and this word is come to lift us out. This word is a rich word, more so than all cattle: therefore take

hold of it, and hold it fast: pray that it may prosper. This word will make us rich. The same God that helped our fathers in the wars is the same God that has now sent his great word to us."

Kama.—"I am very glad to see you all here to-day; and especially that we are met to speak and to hear God's word. I am a man who am converted, and belong to the Christian church. You may laugh at my saying this; but you who now laugh will also pray at some future time. We shall not live always upon earth. I who now speak shall die; but my soul will not perish. God is a great God. He made Bushmen, Hottentots, Fingoes, Kafirs, and Englishmen.

"Somerset, whom you now see, is a sharp man. He rides about with balls, and he used to drive us into the bush; but to-day he is come to speak God's word to us. I speak the more freely to you, knowing that we shall all die."

Qasana.—"You hear now that this word is great, and that it is a word to quicken us and raise us; we must therefore pay much attention to this word of peace."

Kobus Congo.—"This word is very great. I thank the friends who have sent it. Before this word came into our country we were enemies; but now we are friends, and meet in peace. You always said that I was the man who drank poison;" (alluding to his having been an hostage for the Kafir tribes at one time;) "because I was always sent to our enemies to make peace. O recollect, we shall all die! even Ministers, Englishmen, Kafir Chiefs, and all. Then listen to this word, and pray over it."

Enoo.—"You hear now, you Amakakabie, and you Amagonakwebie. You ask how was Kama converted. I say, ask then; for you are people that can contend upon all subjects. Why then do you sit still? you hear that it was done by the word which the Missionary brought. And the same word informs us that we must look at our own goods, and not look at our neighbour's. Throw away your sins to-day. You say, that it is the Chiefs that do all the wickedness; but it is yourselves who bring the lies to the Chiefs, and deceive them. Let us all attend more to this great word."

Umpethlo.—"Thanks, thanks to the great people, and to Colonel Somerset, for coming here to-day; and many thanks to the Missionary for bringing this great word. It is truly a sweet word, like honey: it is sweet news. Let us who are Chiefs send our children to learn it."

Abana.—"I am greatly surprised to see Colonel Somerset here to-day without his soldiers, and without his gun; yet I am more surprised at myself. I never left home before without my spear; and when your messenger came to invite me to come to this meeting, and told me to leave my spear, I found I had two hearts: one said, 'Go to the meeting;' the other said, 'No; not without your spear; you will be killed.' But the strongest heart kept saying, 'Go without your spear;' and I am here to hear the news. What is this word? It is God's. Who brought it? The Missionaries. Who sent them? God. Why did they come? To turn us from our sins. I thank very much, I thank very much indeed; I thank that we are met to-day without spears and guns; they are all left at home. I thank

Colonel Somerset, and the Missionaries. I cannot thank enough."

The above is a brief outline of the meeting in question; and although the speeches of the Chiefs may not appear so interesting, now that they are presented in an English dress, yet all who were present, and witnessed the warmth with which they were delivered, and felt the influence that accompanied them, and contrasted the present circumstances and prospects of these individuals with their former warlike dispositions and cruelties, were constrained to say, "What hath God wrought!"

After the meeting closed, it was pleasing to hear the Kafirs discussing the character of it among themselves, and comparing it with some of their former meetings for war and bloodshed. They observed with great emphasis, that if this was a Missionary-meeting, why could they not have two in every year? Our colonial friends were not less interested in the events of this never-to-be-forgotten day. The news spread throughout Kafirland, and into the country of the Amatembu; (Tambookies;) and into whatever part of the country I went after-

wards, I found the people were delighted to talk about the Missionary-meeting; and wished to know why such a meeting could not be held in their neighbourhood.

The whole country seemed fully thrown open for Missionary enterprise, so that we had numerous applications from many of the subordinate Chiefs, and from some of the leading councillors of the great Chiefs, to establish Missions in their particular localities. If this desire could have been met at the time, I feel quite confident that we should never have heard of such a thing as the Kafir war, in 1834-5.

As this appeared to be the set time for using all the strength which we could command, I drew up a regular plan of labour for myself and assistants. Messrs. Walker, Roberts, and Wakefield, (Local Preachers,) and Jantije Noqa, David Boosak, Yosef Wesley, Thomas Poopoomie, and Peter Spokter, (native Exhorters,) were appointed to hold religious services in different parts of the tribe on the Lord's day, under some shady tree near the house of the Chief, or head councillor of the village.

It was truly pleasing to see them on the Lord's day, dressed in neat and clean European costume, forming a contrast to the former filthy karosses which they wore in their heathen state; each one taking his route to the place where he was appointed to hold a religious service. After his arrival at the village, the people were called together: service was commenced by singing a hymn, either the Kafir hymn composed by one of the natives, or one of the hymns translated by the Missionary; prayer was offered to God, while each person knelt with his face on the ground. After this, an address was delivered, founded upon some text of Scripture; when the fallen condition of man; the death of Christ upon the cross, as the grand means of pardon and reconciliation with God; the necessity of repentance and faith, as the means of obtaining pardon; of divine influence, to change and renew the heart; the witness of the Spirit of God to the fact of our adoption; the necessity of holiness of heart and life; the rewards of the righteous, and the punishment of the sinner, in the world of spirits; or some other doctrine of

holy Scripture, was plainly and affectionately urged upon the attention of the people, and with an earnestness not unworthy of apostolic times. When the regular service closed, any of their heathen countrymen were allowed to ask a few questions; which sometimes led to a very interesting discussion. The native convert would generally show the divinity of his doctrine by saying, "Look at the effect of these truths upon myself. I was once as dark and wicked as any of you: many of you knew me in my unconverted state, before the Missionaries and the word of God came into our country: but now I am in the light, and have found the mercy of God, and am quite happy in the love of God. And it is this love which brought Christ from heaven to earth, to die upon Calvary for us all; this love caused the Missionary to leave his friends beyond the great waters, and to venture into our country to tell us the news; and it is the same love that has brought me to your village to-day. I am not come after your cattle, but after your souls." These, or similar remarks, would generally silence every objector; and I

found that the labours of these native Exhorters were made a great blessing to their countrymen, and tended much to keep their own souls alive to God.

I have always been convinced of the importance of employing a native agency, and especially in such a country as Africa. A native is the best acquainted with their own peculiar habits and sins, and knows the terms and figures of speech likely to expose them, as well as to convey comfort to their minds. Our Lord's words have a peculiar force upon this point: "When thou art converted, strengthen thy brethren." (Luke xxii. 32.)

In addition to the preaching and exhortation, our special attention was turned to the instruction of the rising generation. We had a day-school, and also a Sunday-school, which were well attended by the children on the station, and from the neighbouring kraals; and it was very pleasing to see the progress they made in reading and writing. To encourage both children and parents, we adopted the plan of holding an Anniversary-meeting for the public examination of the

children. It may not be improper here to show how it was conducted.

As the day approached I sent to Nonibie, the great wife of the Chief Dooshanie, (the great son of 'Slambie,) and requested her to assist me in providing something for our school-children to eat on the occasion. I had sent her several presents before, and now asked for one in return, not for myself, but for the school-children. She said to my messenger, "I am sorry that I am rather poor just now, and have nothing worthy to send the Missionary; but sit down a short time, and I will make some inquiry." After the man had waited some time, a fine, large, fat ox was brought by one of the Queen's servants; when she observed, "You must drive this little thing in the way before you to the station; and tell the Missionary that he must accept of this little thing for the present, and I am sorry it is not larger."

The ox was slaughtered for a feast for the children and their friends, who came from different parts of the country to attend the services connected with the Anniversary.

With the hide and horns of the ox, we purchased tea and sugar, and made a subscription amongst ourselves to furnish them with plum-cake. We had about forty gallons of tea provided, and the large ox roasted and prepared in the Kafir mode of cooking. The feasting did not commence until the examination of the children was over. The service commenced about ten o'clock in the morning, with singing and prayer, after which several of the Kafir children repeated the First Part of the Conference Catechism, and the Appendix; others repeated hymns, both in the English, Dutch, and Kafir languages; and three of the daughters of the Chiefs Pato and Kama repeated the first chapter of the book of Genesis, which had been translated into their language. I then asked Pato to address the congregation as to what he had heard from his own daughters. He rose, and said that "he had often spoken against the word of God, but now that he had heard from his own children, and in his own language, how God made all things, he had not another word to speak against it; but, on the contrary, he saw now that it must

be the truth, and he never felt so much in hearing God's word as he now felt; therefore he would never oppose it any more, but he hoped that both himself, and his family, and his people, would receive it, and hold it fast."

The daughter of Kama then repeated the parable of the good Samaritan. (Luke x. 25—37.) I asked the Chief Kama to address the congregation, as Pato had done, and tell them what he thought about what he had heard. He rose and said, "What a great word was God's word, and how different in its tone to every other word! They might all learn from what they had just heard how they should act towards others, even strangers and enemies; and that if a man was sick, and likely to die, instead of leaving him, as Kafirs did, to die alone, or dragging him into the bush, and leaving him there for the wolves to eat, they should remain with him, and assist him in every possible way. Thus many lives would be prolonged for many years, and they would have more time to repent and turn to God."

Another portion of Scripture was repeated

by Kama's daughter, from Luke xviii. 18—23. Afterwards the young Chief Kama rose and said, "That young ruler they had just heard of was like a Kafir Chief; and he could see now more clearly than ever, that if young Chiefs loved their cattle more than Christ, they could not be saved; and hoped, from this time, that he should love Christ more, and his cattle less." An address was then given by the Missionary to the children and parents, and to the deeply-interested congregation, and the service closed with prayer.

The children were then presented with suitable rewards, and regaled with plum-cake and tea; and the large ox, which had been cooked by the Kafirs, was served out to the Chiefs, their wives, and attendants, and, as far as possible, to the multitudes sitting down on the grass. Several remarked that if such were the results at one Missionary station, what a happy country would theirs be when they had a station upon the banks of every river, and a school established in every village! O what gratitude to God did I feel while hearing such

remarks from these semi-barbarians, and witnessing the joy which beamed in every countenance as they retired to their several villages; and what delight in reflecting upon the fact that this was the commencement of a work amongst them which, by the blessing of God, would overturn every system of superstition and sin, and bring these wandering tribes into the fold of Christ! As knowledge is communicated to the young, and good is received by them in the schools, when they grow up and spread abroad, they will diffuse and perpetuate the same; and as they go from tribe to tribe, thousands will be improved and blessed by their instructions, their example, their influence, and their prayers. Thus "the wilderness and the solitary places" of long-neglected Africa will begin to "be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice with singing; and they shall see the glory of the Lord, and the excellency of our God." "Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert:"

"violence shall no more be heard within thy borders." For "whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." "Lift up thine eyes round about, and behold: all they gather themselves together, they come to thee." "Thy sons shall come from far," (the sons of Africa are coming as far as from the West Indies, and are returning to the land of their fathers, to teach their pagan countrymen the principles and privileges of Christianity,) "and thy daughters" (instead of being torn away) "shall be nursed at thy side." "For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her deserts like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." "And kings shall be thy nursing fathers, and their queens thy nursing mothers." "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The writer of this narrative may be thought by some to be too sanguine and enthusiastic

in his views of the conversion of the wandering tribes of Africa; but he does not expect so great a work to be accomplished without the persevering use of means. It has been shown that especial attention is paid to the young in the establishment of schools. A Missionary station is not considered complete without day and Sunday schools; and although the children may not make much progress in learning on the Sunday, yet they are prevented from Sabbath-breaking, and are taught in early life to "remember the Sabbath-day, to keep it holy."

It is an encouraging fact that the children are very anxious to learn to read and write, and seem to think the distance of a few miles nothing, so that they may attend the school. The facility with which many of them learn is truly astonishing. Ten years ago we had Kafir children who could read the Scriptures with fluency in the English and Kafir languages; and nothing could please them more than to be allowed to take their books home to read portions of the word of God to their parents and friends. In some cases, when a young female has left the school, and been

married to a person residing in a distant part of the country, she has taken with her a copy of one of the Gospels in Kafir, and a small Kafir Hymn-book, and kept up family worship. She has been the means of the Sabbath being observed; so that, both by precept and example, she has become a witness of the truth, and thus her light has shined in the centre of gross heathen darkness.

We have also an institution, called "The Watson Institution," to perpetuate the memory of the late Rev. R. Watson, that great advocate of Missions and of the African race, especially established for training native youths to act as Teachers and subordinate agents in the Mission work; and great care is taken to select such as are under good impressions, and who are desiring to give their hearts to God. Thus a foundation is laid for carrying out our plans of usefulness on an economical, and yet much more extensive, scale; and Africa will yet be blessed through the instrumentality of her own sons.

I had the satisfaction of training a Kafir youth in my own house. He was truly converted to God when very young, and was the

most regular and uniform in his devotions of any youth that I ever knew, in any country. He could speak the English, Dutch, and Kafir languages with fluency. Hence he became very useful as an interpreter, and took great delight in assisting in the translation of the Scriptures. His services were of great value in almost every other kind of work on the station. He was very efficient in the prayer-meetings, quite astonishing the old people. They often said concerning him, "that he was an old man before his beard had begun to grow."

When I left the country he was employed in our printing-office at Graham's-Town; and upon the return of the Rev. W. Shaw to South Africa, he wrote to me to say that this youth was of great service in aiding to carry through the press all their Kafir translations. He has since been induced to accept of the office of Government Interpreter to the Kafirs; and although I greatly regret that he is in a certain sense lost to our society, yet he will be of incalculable advantage to the local Government in their diversified communications with the Kafirs.

A periodical is published quarterly at our Mission-press in the Kafir language, called the *Umshumayeli Wendaba;* designed to circulate the most interesting facts connected with the Missions, and to communicate the most important religious news through every tribe. About five hundred copies are published quarterly; and as the Kafirs have such a disposition to hear and to tell news, and spend the most of their time in this way, this periodical is likely to be made a great blessing to them.

There is another encouraging fact which must not be overlooked,—the translation of the holy Scriptures into the Kafir language. This has been done by several of the Missionaries, each taking a portion to translate; and to secure accuracy, a Committee of the Missionaries is appointed to examine each translation before it goes to the press. A complete and standard edition of the New Testament may soon be expected. And as copies of the word of life are printed and circulated throughout the different tribes, and Missionaries, Scripture readers, and other agents are standing upon the mountains, and

in the valleys, crying, "Ho, every one that thirsteth, come ye to the waters," may we not expect the fulfilment of the promise, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it?" (Isai. lv. 11.)

In bringing this narrative to a close, I would request my young readers to think of the following evidences of the indirect influence of the Gospel, some of which are embodied in the preceding pages:—

1. A French vessel was wrecked on the Kafir coast in 1829, when eight of the men on board succeeded in getting on shore by swimming. They were soon surrounded by a considerable number of Kafirs, one of whom proposed to the rest, that they should be all murdered as aforetime; but some of the others said, "No, the Missionaries are now in our country, and they have brought the word of God with them, which says, 'Thou shalt do no murder.'" Instead, therefore, of murdering them, they led them to the nearest Mission station; and they were conducted by Kafirs from station to station, until they reached the colony in safety.

2. In the last Kafir war, it was noticed that the Kafirs did not destroy the women and children of Europeans who were quite at their mercy, which had always been their practice in former wars; but in one case, after they had killed the husband of a certain female, one of the Kafirs carried her child for many miles, until they came in sight of the town, and then told her to make the best of her way to her friends.

3. The implicit confidence which the natives had in the rain-makers and witch-doctors is now to a great extent destroyed. Thus great and indescribable cruelty is prevented, and the people placed in a better capacity for receiving the word of God.

4. The Sabbath is now observed by a great many of the natives. In one instance a Chief sent one of his men a journey of fifteen miles to ask me if the first word which we had told them respecting the Sabbath was the "fast word;" and whether it came from God or not; as an English trader had brought his waggon near his kraal, and was wishing his people to trade with him, although it was Sunday; that he had greatly aston-

ished them by telling them that "he had no Sunday." The Chief, however, said that the Missionary should decide the question; but, in the mean time, the trader might let the oxen graze, and make himself comfortable until the man returned with an answer. I was much pleased with the earnest manner in which the messenger put the question to me; stating that the man was a white man, and they wished to know where he was born, that he had no Sabbath. I told him that the first word which we had given them was not the word of man, but the word of God; which was thus written, "Remember the Sabbath-day, to keep it holy;" and that this word was binding upon all men, of every nation, and kindred, and people, and tongue. The man thanked me, in the name of his Chief; and said that I must never be tired of teaching Kafirs, for they were very dark, and needed telling the same things over and over again. He then left the station in great haste, and found the Chief and a large assembly waiting to hear the "great word" which should decide the question between the trader and themselves.

The man delivered the message to the Chief with great seriousness and energy; when the Chief exclaimed, *Ugavaki kaloka?* "Do you hear that now? The Missionary must be right, because he has the book." The trader was then told that he must wait until the following morning, when they would be glad to trade with him.

5. In the respect which is now shown to the bodies of departed relatives and friends. Graves are dug for them, and seriousness and proper order manifested in carrying them to the grave and burying them. Formerly the body was dragged into the bush, even before life was extinct, and left to be torn to pieces by ravenous wolves.

6. After the Missionaries got into the Kafir country, a strong desire was manifested by the Kafirs to obtain articles of British manufacture; and a profitable trade was opened between the colonists and the Kafirs, amounting to not less than £20,000 per annum. From this fact the Missionary Collectors are furnished with an answer to the objection which some people make; namely, that it is not right to send so much

money out of this country; when it is clear that all the money that is given for the support of foreign Missions is returned, in the way of trade, and multiplied a hundred-fold.

7. After the enormous loss of life and property, on the part of the Kafirs and the colonists, during the late war, and when there was no prospect of peace being made between the two nations, a plan was devised by the Wesleyan Missionaries, and carried into effect by the Rev. Messrs. Shepstone, Palmer, and Boyce, who, at the risk of their lives, ventured to cross the great Fish River, and enter the Kafir country. They communicated the object of their visit to the Chiefs Pato, Kobus, and Kama, and also to Umkye, a son of 'Slambie. The Chiefs were greatly delighted with this unexpected visit, and said, "The object of your visit is good, it is worthy of the children of God; yea, it is very good; so good, that it is a wonder that you never thought upon it before." Kobus observed, "War never did and never can make a country right: the Chiefs who have made war are only children; they know nothing of war; they

were in a slippery place; they slipped, and in slipping they have fallen. We thank, we greatly thank; we have not words to thank enough." The Missionaries did not intend to send their message to Makomo and Tyali, the principal leaders in the Kafir war, through the medium of the other Chiefs, but through Nongwane the wife of Kama, and sister to Makomo, as it was thought they might receive a message from their own sister, when they would not from any other person. Four Kafir women were selected to go to the Kafir army, in the mountains, and thank Makomo and Tyali for having given orders, at the beginning of the war, that none of the Missionaries should be killed; and to state that as the Chiefs had thought upon the Missionaries in a time of trouble, the Missionaries now thought upon them; and especially as they saw another storm gathering in the colony, which would be likely to overwhelm them; and that they had heard, if the Governor should enter Kafirland again, he intended to "sweep it clean." But although this was his determination, yet they knew he was very merciful. This was now the time for the

Chiefs to ask for mercy, and to say the Chiefs are tired of the war.

The Chiefs had this message related to them twice over; after which they said, "We thank, truly, truly, truly. Is this really the word of the Missionaries? We will take their advice: we will send to the Governor to say, 'Mercy, great Chief.'" This was done in a message to the Governor. A time was appointed for a meeting between them and His Excellency; when the Chiefs presented a spear in token of their submission, and peace was made, to the great joy of all parties. Thus terminated a war which had been carried on at an enormous expense to the Colonial Government, and a fearful loss of life amongst the Kafirs.

This peace was not brought about by any sudden advantage gained by the English army over the Kafirs, but through the instrumentality of females, who had felt more or less the influence of the Gospel. The first person mentioned as being likely to have influence with the hostile Chiefs, was the wife of Kama. She was converted to God when I was stationed at Wesleyville; and I had

the happiness of receiving her into the church of Christ by the ordinance of baptism. But, O, how little did I think at the moment when she was kneeling at the communion, bathed in tears, and receiving Christian baptism at the hands of the Missionary, that she would become an instrument of effecting peace between two powerful nations, after a disastrous and protracted war! "Blessed are the peace-makers; for they shall be called the children of God." (Matt. v. 9.)

8. It was usual for the Missionaries in Kafirland to bring one or more of their Chiefs with them to the colony when they attended the annual District Meeting in Graham's-Town. This was thought desirable, as it gave the Chiefs an opportunity of seeing more of the usages of civilized society, and furnished opportunities of conversing with the civil and military authorities on the frontier, to whom they could explain any misunderstanding that might have taken place during the year, between the colonists and the Kafirs.

On one of these occasions, Kama, a Chief, came with the Missionary from Wesleyville;

and Morocco, a Bechuana Chief, came with Mr. Archbell, for the first time. We had always a room provided for the Kafir Chiefs and their attendants; but for the first night we had not prepared one for the Bechuana Chief. As the evening came on he was rather reluctantly induced to go into the same room which was occupied by the Kafir Chief. When he entered with his attendants, he took his seat on the opposite side of the room to that of the Kafir Chief, and for some time they gazed upon each other in silence. At last the Kafir Chief thought, "Why should I be silent when I have found the mercy of God, and I have nothing but love in my heart to all mankind?" He then said to Morocco, "Do you know the reason why you and I have met together in peace in this room? You have left your spear at home, and I have left mine; and we are now sitting together as friends in the same room." Morocco said, "No, I cannot tell the reason; but it is true you are sitting there, and I am sitting here, and we are sitting as friends." Kama then said, "The reason is this: the Missionaries have come into our country

with the word of God; and that word teaches us, that although we may differ from each other in colour and language, and may live in different countries, yet we are of one blood, and are all fallen into sin; but there is one Saviour who died for us all, and one way of salvation, and one Spirit to teach us that way when the word is preached. This word has been preached to us Kafirs; and much as we loved fighting before, we see now it is a bad thing, and we have left it off. The word of God has conquered our hearts, and we are now at peace. This same word has been brought into your country, and you are now at peace. If it had not been for this word, our meeting to-day would have been very ugly indeed: either your spear would have come into my heart, or mine might have come into your heart; one of us must have fallen." They then exchanged rings from each other's arms, shook hands, and joined in prayer together; and were greatly delighted in talking about the wonderful change which the Gospel had effected, in preventing war and bloodshed, and in introducing peace and joy: a peace more

permanent, and a joy much more delightful, than the joy of harvest, or the joy which men possess in dividing the spoils of tribes and nations.

Thus "the Gentiles" are coming to God's "light, and kings to the brightness of" his "rising." "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Isai. lx. 3; xl. 5.)

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